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1946

Of Such Is the Kingdom

The Methodist Woman

THE Methodist Woman

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Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor BERNICE BURROUGHS, Production Manager

MRS. E. LE ROY STIFFLER, Circulation Manager

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OFFICERS

Woman's Division of Christian Service

***President*—Mrs. J. D. Bragg, 3666A Montana Street, St. Louis 16, Missouri.**

***Vice-President*—Mrs. E. L. Hillman, 728 Eastern Avenue, Rocky Mount, North Carolina.**

***Recording Secretary*—Mrs. Fred A. Lamb, 6635 Edgevale Road, Kansas City 5, Missouri.**

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IN THIS ISSUE

Cover reproduces the theme to be used in the Program for 1947, "Of Such is the Kingdom."

Mrs. Harper Sibley, President of the United Council of Church Women.

Mrs. Ruth Mougey Worrell, Executive Secretary of the United Council of Church Women.

Miss Edith Lowry, Executive Secretary, Home Missions Council of North America.

Dr. Wynn C. Fairfield, Chairman of the Secretarial Council and Secretary for General Administration of the Foreign Missions Conference of North America.

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Arthur Raper, social science analyst, Bureau of Agricultural Economics, United States Department of Agriculture.

ASK YOURSELF

1. If each of our members gave one cent more a day, how much would it mean in the budget? (Page 3.)

2. What new things are needed "in order to build the New World"? (Page 12.)

3. What made possible the cooperation of fourteen mission boards in purchasing and distributing army surplus supplies in Manila? (Page 20.)

4. What things in the Bible troubled Mark Twain? (Page 22.)

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METHODIST WOMAN AND WORLD OUTLOOK	1.75 per year

An Open Letter to Methodist Women*

From **MRS. J. D. BRAGG**

DEAR CO-WORKERS:

I FREQUENTLY wish for your personal presence in many of our meetings but rarely have I more eagerly desired it than this week when our Finance and Estimates Committee of the Woman's Division was in session. We have been considering our appropriations for 1947-48. This is the first meeting of the committee since surveys and reports have been returned from war-devastated areas of the world and since our workers here at home could begin to see what the aftermath of war meant in our own land.

We deeply rejoiced over the splendid increased giving of our organization during the past years—it is really wonderful, and appreciation goes to every person who made this possible. We faced anew the many changes in the world, with its attendant opportunities for the church, all presenting to Christian womanhood especially, a tremendous challenge. The usual careful preparation had been made by those responsible for details of our appropriations and we were all deeply stirred. Inasmuch as you were not present I should like to share with you some of the statements made in this meeting.

General Statement

The reports of the secretaries of the fields bring us face to face with a world of unparalleled costs. Five times prewar is a common estimate in a number of countries; there are places where living actually costs thirty to forty times prewar. Not luxuries, but the bare necessities—food, fuel, clothing—are away out of reach of our present budgets. Salaries of missionaries, teachers, deaconesses, Bible women, hired helpers, have to be increased or supplemented.

Some of these extra costs are certainly due to inflation. Everywhere commodities are few and money is cheap—one buys little with much. Some, however, are evidence that a standard of living which the Christian movement has helped to raise steadily for years has taken a dramatic leap and will never return to its degraded old level.

This world of unparalleled costs is a world of unparalleled opportunities. Never was the need so great, the way so open. In a hundred places around the world even a moderate additional expenditure would bring immense returns to the Kingdom. But how can we undertake even a moderate addition when the commitments already made require so much? How, indeed, can we even care at all adequately for work being done without involving ourselves beyond what is wise?

It is clear that while increased expense that is likely to be permanent should be charged to regular income, costs that are definitely inflationary may properly be met by the use of funds outside of regular appropriations.

Foreign Department

The Foreign Department has therefore decided to spend the following amounts from the accumulated appropriations which could not be used in the countries closed during the war: China, $200,663 (and $127,581 from other funds); Japan, $160,622; Korea, $73,740; Malaya, $14,250; Philippines, $17,000—total, $566,275.

This will take every penny of China's undesignated accumulation and will dig deeply into the others. But it will give to each of these countries for 1946-47 and 1947-48 as much as their regular appropriations. They ought to have five times as much, but twice as much will help.

Missionaries' salaries are not at the present time a living wage. They must be increased in some countries $100 a year; in some $400; in China at least $1,100, just to supply the ordinary necessities. Where these increases are due to inflation, an attempt will be made to find extra money for them, but we are sure that every one of our missionaries must have $1,000 salary plus room, and that this must be the first charge against our regular appropriations for the foreign field. This will take $55,000 a year additional. Africa, India, and Latin America, where the standard of living has been rising, and where government requirements have greatly increased the costs of schools, need $71,889 more on an annual basis.

Co-operative projects, literacy and literature, pension provisions for new missionaries, and a variety of other necessary things require an additional $41,160. The total needed by the Foreign Work is $2,018,479 regular appropriation and even with all last year's magnificent effort, the total that can be actually appropriated is $1,878,177.

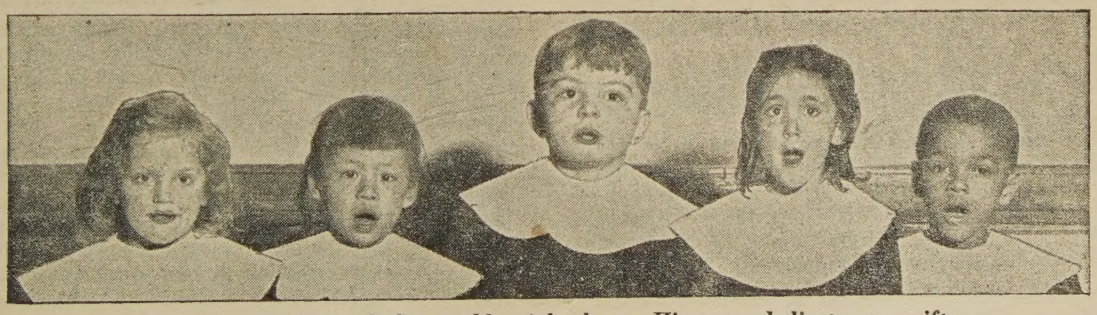
Home Department

The presentation of a tentative budget of the Home Department was prefaced by an introduction emphasizing the confused economic conditions of the United States.

Cost of living is rising rapidly. Workers released for war duties are not returning. The higher pay in the com-

(*Continued on page 21*)

* We hope that this letter may be read in the pledge service of every society.



That the children of the world might know Him, we dedicate our gifts
(Cover Worship Programs, 1947)

Of Such Is the Kingdom

A Literature Demonstration

INSTRUMENTAL PRELUDE (*soft music during reading*).

WOMAN'S SOCIETY OF CHRISTIAN SERVICE: Again the call comes to Methodist women to invest in Kingdom service. Do you remember our first theme which bound us together as Methodist women in this country and around the world: "Investing Our Heritage"? Then we came to see the next year that we had a responsibility in our own age, and we faced this challenge in our theme, "For the Facing of this Hour," only to realize that nothing short of "A New Earth Wherein Dwelleth Righteousness" would meet the needs of our day. War came, missionaries were withdrawn from some fields, but the women of Methodism came to realize anew the words, "Behold, I Have Set Before Thee An Open Door and No Man Can Shut It." War came to a close or at least the cessation of hostilities, but Methodist women knew that the only true peace is "Peace Through His Cross." The war brought hurts and wounded spirits, some mothers lost sons in Pacific and European battlefields and it left them bitter, but most of them rose to spiritual heights as was expressed by one mother who lost her son in the Pacific, "I want his insurance money to go to bringing the gospel of Jesus Christ to the people of Japan." Somehow this feeling of bitterness disappears as we think of a little child, and so in the year 1947 we would challenge all the women of our church to a new stewardship of service for the children around the world. Grace Noll Crowell has written:

O, I can see them there, Christ and the children:
The gentle Christ, and the children as they came
Shyly, yet gladly, unafraid and eager.
The stars within their eyes like silver flame.

"Forbid them not," thus he rebuked his comrades
Who would have turned the seeking ones away.
"Suffer them to come," and lo, he took them,
One by one within his arms that day.

O Master, I would bring the world's hurt children
To have you touch them with your healing hands:
The suffering ones, the starving and the weeping
Children of the desolate war-torn lands,

And you would not forbid them, would not fail them.
Lord, Lord, in prayer I bring them all to you,
The earth's hurt children—open arms and heal them,
And bless them now as only you can do.

(Written especially for *The Methodist Woman*.)

SECRETARY OF LITERATURE AND PUBLICATIONS: I am glad we are using this theme. I have noticed that when a child's life becomes endangered, we risk our lives to save it; we send our troops to find one child, whole communities join in search of a lost child, but somehow when we think of the millions of children today who are cold, hungry, and naked, they become statistics to us. I hope these programs this year will help us to:

Arouse and increase a sense of responsibility for the welfare of all children through a study of the needs of the children of the world.

Acquaint society members with the program of the Woman's Society as it relates to children through Christian schools, social centers, homes, and personal guidance.

Indicate constructive ways in which the Woman's Society may contribute in the future toward the development of a well-rounded life for all children.

Tell me how we can accomplish these things through our programs?

WOMAN'S SOCIETY OF CHRISTIAN SERVICE: Some of our valuable aids will help me. How can you help Monthly Program Material?

MONTHLY PROGRAM MATERIAL: When the Committee on Literature and Publications chose the theme, "Of Such is the Kingdom," they believed it had far-reaching, powerful implications, as members of the Woman's Society of Christian Service face the problems of little children today all over the world.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE: Let us begin by reading our charter for this program. We find it in Mark 10:13-16.

CONGREGATION (*seated—reads in unison*):

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, put his hands upon them, and blessed them.

SOLOIST (sings Woman's Society of Christian Service theme hymn, "It Fell Upon a Summer Day," *The Methodist Hymnal*, No. 443).

SECRETARY OF LITERATURE AND PUBLICATIONS: That reminds me of the poem by Kagawa:

I would be always but a little child,
Stretching my eager fingers out to catch the rain;
To touch the bright, sweet flowers;
On the path I pass
To hear the noisy insects in the grass.
Always would I know
The thrilling wonder of my first white snow!
I would be always innocent:
Would always learn:
Would greet each dawn with glee;
Ah, it is much, is much,
To know the Coming Kingdom is of such!

What a marvelous background for these programs. But tell me how we can make these programs come alive to our women.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE: I'll call again on Monthly Program Materials to answer that one.

MONTHLY PROGRAM MATERIALS: Since this is summertime, suppose we take the July program for next year as an illustration. The subject is "Summertime Recreation for Children." Now the opening illustration, or you might say the jumping-off point for this topic, is a story of a mayor who had called together a group of townspeople chosen as representatives of various organizations, that they might discuss the program of child delinquency. The summer months lay before them and there was not one member of this committee who did not remember the previous summer with its gangs of restless and unoccupied children. There had been needless destruction of both private and public property, and petty thieving had greatly increased. The financial loss was not so serious, but dangerous crime patterns were being established in the personalities of future citizens. A way must be found to care for these youthful gangs in the months to come.

Many ways of handling this problem were mentioned

by various members of this committee but Mrs. Wright, who represented the Woman's Society of Christian Service, had the right idea when she said: "I am reminded of an old legend. A city was built along the edge of a cliff. Children playing near this cliff often fell over the edge and lay injured or dead on the rocks below. The city arranged for an ambulance and driver to be stationed at the foot of the decline to pick up the victims. It would have been so much more sensible to have built a fence along the edge of the cliff." After a moment of silence Mrs. Wright said, "Can't we find a fence that will protect our children from the temptations to do these youthful misdemeanors?"

SECRETARY OF LITERATURE AND PUBLICATIONS: That sounds great to me! But I want to know if the Woman's Society as an organization actually did anything about this problem? Did they back up Mrs. Wright or did they let her down when this was presented to the society?

WOMAN'S SOCIETY OF CHRISTIAN SERVICE: That is a practical question and a good one. It shows that our Literature secretary is not interested in a lot of abstract talk but wants action. I like that. Tell us the rest of the story.

MONTHLY PROGRAM MATERIALS: I am glad to be able to answer this in the affirmative. An adequate program was planned for that community and the women backed up Mrs. Wright when she brought the matter to the Woman's Society. I remember what Mrs. Brown said and she spoke in favor of such a program. She ended her remarks with the words: "Many of our youth are getting the idea that the church is only interested in form and creed. If we enter into this program we shall be showing that the church is a vital force in the community and interested in the total life of each individual."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE: We all are interested in such a program in our community, but may I ask does the program stop there?

MONTHLY PROGRAM MATERIALS: No, it does not, for the writer believes that we should be interested not only in our own communities but also in the children in underprivileged areas of our country and of the world for that matter. She tells us of the program of the Woman's Society in such places as Highland Boy Community House in Utah; MacDonnell French Mission School in Louisiana; Navajo Methodist Mission School in Farmington, New Mexico; recreational work in Migrant Centers; Vashti School summer camp and other projects.

SECRETARY OF LITERATURE AND PUBLICATIONS: If a group desires additional material for this program, there is a wealth of supplementary material available: THE METHODIST WOMAN, *World Outlook*, and leaflet materials.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE: METHODIST WOMAN, how can you help in this program?

THE METHODIST WOMAN: First of all this program deals with the general problem of juvenile delinquency. You can find many articles about this problem in issues of the paper, especially the April and May issues each year. Then there are always additional stories about our own Woman's Society projects at Highland Boy Community House, etc. Watch Mrs. Detwiler's page in THE METHODIST WOMAN. Also in the issue of the magazine about two months before this is studied in the local society, we try to bring some fresh stories about the work.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE: *World Outlook*, you have a lot of helps on this topic. Tell us about them.

WORLD OUTLOOK: Yes, we do. Many of our picture sections stress this need of childhood and the pictures will make wonderful programs for your meeting. *World Outlook* has also carried interesting articles on the general problem of juvenile delinquency as well as particular articles about the work itself.

SECRETARY OF LITERATURE AND PUBLICATIONS: I am beginning to get ready for this topic. I have a special folder for clippings and materials about it. Already I have gone over my issues of the magazine and cut out these articles (I have two copies of each issue come to me for this purpose). Then there are a lot of books mentioned and leaflets which may be secured. We are getting this together so when our Program Committee meets in October. I will have this material collected and ready for the women.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE: My, but I wish I had you in every society, for the program is the heart of the meeting. But isn't this going to be an interesting topic! One could add to it a whole section on "Recreation Around the World," for what we want for our children, we want for the children of the whole world. Let us dedicate ourselves to do something about this great need.

CONGREGATION (*in unison*):

I would not pray a selfish prayer
When all about me everywhere
Children are in need. O God, I pray,
Guide me and help me to lead the way.
Help me to plan, to study, to grow,
That as I teach them I may show
Thy love—so real, at work today;
For this, O God, I earnestly pray.—*Olive Smith.*

MONTHLY PROGRAM MATERIALS: There is one thing which we need to stress in each of our programs this year and that is the need for workers to carry on this great task. Use these letters which appeared in the September issue of THE METHODIST WOMAN.

REPRESENTATIVE OF FOREIGN MISSIONARIES: At the recent conference of missionaries at Albion, Michigan, they sent out this appeal for missionaries. (Read letter.)*

REPRESENTATIVE OF HOME MISSIONARIES AND DEACONESSES: At a recent meeting of the Deaconess Bureau, they were confronted with this problem of leadership and have written this letter. (Read letter.)*

SOLO: "Are Ye Able, Said the Master" or hymn of dedication.

CONGREGATION (*in unison*):

"Hast Thou, O Lord, a work to do?
Here am I, send me! . . . .
The field is white, the laborers few,
Here am I, send me! . . . .
Over mountain, plain, or sea,
Here am I, send me! . . . .
I'll go to the ends of the earth for Thee,
Here am I, send me!"

Lord, I also dedicate my influence to this great need. Back in local church, district, and conference, I will help to present these needs to the choice youth of my area.

MONTHLY PROGRAM MATERIALS: I would call attention also to the fact that next year marks the one hundredth anniversary of our work in China, so our April program is a special birthday celebration. Stories which are coming to us of the Christian Church of China are Christian epics of our generation. Some of the stories sound like the New Testament. It will be a great privilege to join in this day.

THE METHODIST WOMAN AND WORLD OUTLOOK: Yes, both of us will carry stories of this great event, which every reader will desire to know about.

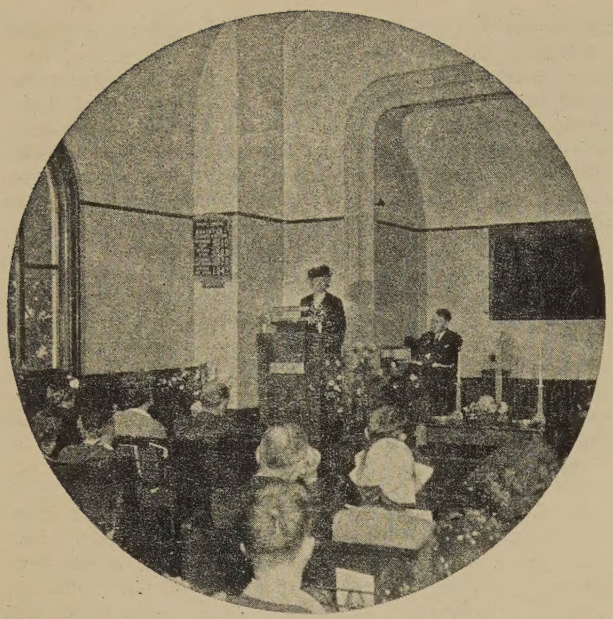
WOMAN'S SOCIETY OF CHRISTIAN SERVICE: We shall certainly want to add to this program the message sent to all the units of The World Federation of Methodist Women by the Woman's Division of Christian Service from Buck Hill Falls. As we read this message together, which should be a part of many of our meetings this next year, may i'

* See September issue, THE METHODIST WOMAN.

(*Continued on page 25*)

My Trip to Alaska

By **BETTIE S. BRITTINGHAM**



Editor speaks at Sunday morning service at Seward Methodist Church, Rev. Wyburn Skidmore, pastor

HELEN VON CAMPEN, a former New York sophisticate, is an authority on Alaska. Through the years she moved by boat, dog team, automobile, train, and plane through Alaska. Asked on one occasion by a would-be tourist: "Only Got Week, Can We See Alaska? Rush Wire," she replied:

"Yup! Fly Seattle-Fairbanks-Nome, a day. Quickie round trip, Point Barrow. Photo of you, uneasy hand on head of an annoyed tame wolf, Eskimo standing by, elsewhere drives a car and has manicures. Home, fly Whitehorse-Edmonton, arrive New York with day left to write book, *Alaska's Problems and Deep Arctic.*"

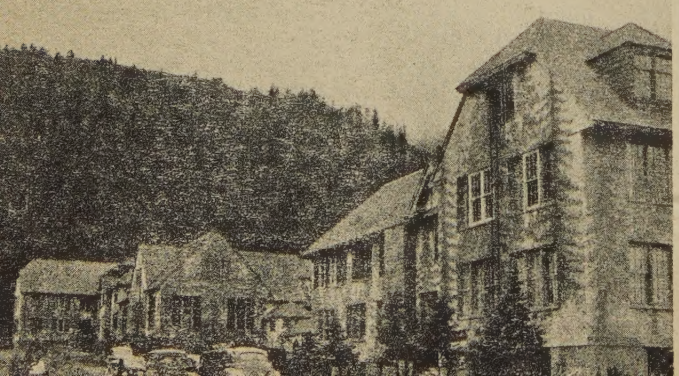
Alaska has been the victim of too many articles and too many books written after such a brief visit so it is with some trepidation that I try to write of my trip to Alaska for fear that somewhere I may not give justice to the splendid work which is being carried on there.

However, during the month which I had the privilege of vacationing in Alaska this summer, combining business and pleasure, certain things do stand out. It was a high privilege to be in Alaska at the time of the visit of the Secretary of the Interior, Julius A. Krug. As he traveled over Alaska's 586,400 square miles meeting many of its 72,524 people opportunity was given to various groups to speak on the needs of Alaska today. Alaska is a rich country, but its riches do it little good; its basic industries, salmon fishing and canning and gold mining are owned *in absentia.* It has more coal than Pennsylvania, endless miles of virgin timber, many water-power sites, but they cannot be marketed. So Alaska had its share of grievances. They wanted roads, the end of restrictions which discourage homesteading, hospitals—particularly tuberculosis hospitals to take care of the 32,458 tuberculosis-ridden natives. And there was always the subject of the high freight rates. The possibility of statehood for Alaska was heard in every meeting.

Along with all these problems, Secretary Krug and the visitor to Alaska, puts the marvelous beauty of the country and the friendliness of its people. As one writer has expressed it, "To the Alaskans—who regardless of Creed or Nationality, Poverty or Wealth, recognize a Brotherhood that needs no Rules, that sees no Limitations." "The Brotherhood," as Robert Service so truly calls it, "Of Men that Know the North!"

In our Woman's Societies of Christian Service, we have been studying uprooted peoples. A trip on a steamer to Alaska, conversing with passengers enroute, reveal that many people are pouring into Alaska hoping to find a "get-rich-quick" job and

esse Lee Home, Seward, Alaska (buildings were camou-laged during war for protection)



Mr. and Mrs. George Green, Superintendent Jesse Lee Hom with son, Bill

will do Alaska very little good. Many are going in without jobs and without homes, and Alaska, as the United States, has a very definite housing problem. On the other hand, ex-GI.'s, some of them located in Alaska during the war, came to love the Territory and they would like to make their homes there. Ernest Gruening, governor of Alaska, expressed the opportunities in Alaska in this way: "Alaska, America's one remaining frontier, is now only coming into its own, with war over and means of transportation expanding as never before. Not only the thousands of young Americans who have 'discovered' the country through Army or Navy service there, but other people in great numbers who will need work and crave adventure in a peacetime world, are going to turn toward this undeveloped Territory."

The Woman's Society of Christian Service

Into this Territory of great need and opportunity the Woman's Society of Christian Service is serving. Filled now with its quota of officers in all lines of work, great advances should be made in all its work. Mrs. G. Edward Knight, wife of the mission superintendent, is the president of the Woman's Society of Christian Service of the Alaska Mission. She had just completed an extensive visitation of the Territory made possible by the Western Jurisdiction and everywhere we went they spoke of her helpfulness. Of course, the problems of distance are immense and it is necessary for the society to meet in connection with the conference meeting. However, we can look forward to increasing development. As we write this report, the Executive Committee of the Woman's Division of Christian Service is in session and Mrs. W. M. Alexander, Chairman of the Committee on Spiritual Life, has reported that out of the ten churches in Alaska, there were eight reports on Spiritual Life. This is a higher percentage than obtains in the states and speaks volumes for the development of the Woman's Society. It was my pleasant privilege to be in meetings of both the Seward and Anchorage societies and to have talks with the presidents of the Juneau and Nome societies. We were impressed with the high type of work done and of the splendid leadership in all.

Our Churches in Alaska

One cannot speak of Methodism in Alaska without reference to our ministers and their families in Alaska. Just before we left the states, we wrote to each of them expressing the hope that we might meet them and see their churches. In Ketchikan, Rev. and Mrs. Arthur Cox came down to the boat to see me and we talked of their work. We had expected to get back to Ketchikan but due to weather conditions was unable to leave Nome on scheduled time. We did have an opportunity to see their church and to learn of their plans for an expanded work as a community development south of the city.

In Juneau, it was a delightful surprise to be met by Robert and Mary Treat. Mrs. Treat was the former Mary Obee, the daughter of one of our Methodist Protestant missionaries to Japan. So we had a renewal of acquaintance from our Sabina (Ohio) days. We met the very young and highly efficient president of their Woman's Society of Christian Service. saw some of the colored slides of some of the splendid work accomplished in Juneau. Bob Treat had accomplished one of his goals on April 28 when Douglas really became a second point on the charge, rather than a remote community.

We did not have work in Cordova and Valdez, our next stopping points, so I visited the work of the Presbyterian and Episcopal churches. As a matter of fact, it was my policy to see the work of every denomination insofar as this was possible.

Wyburn Skidmore and wife were agog over the chapel purchased from the Army at near-by Fort Raymond and moved into town. The Seward Memorial Church will be more than ever, a center of life of that community.

Certainly we shall not forget soon the light in the eyes of George and Dorothy Dolch as they showed us the plans for their new church at Anchorage. There is much interest in the community in this project and the *Anchorage Daily Times* carried quite an item about the building plans.

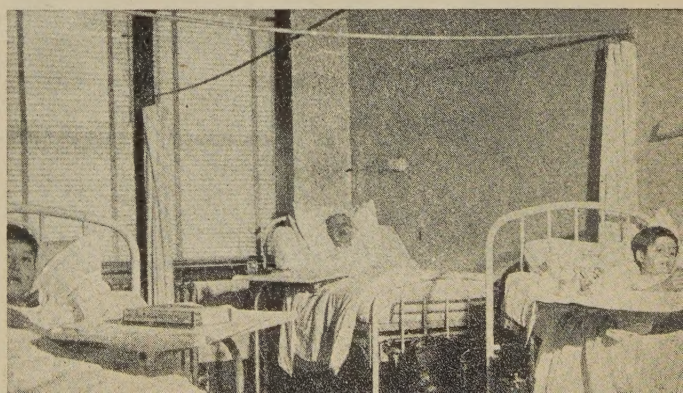
Bertha McGhee was busy with plans for her new church at Hope (the cabbage, flowers, strawberries are especially delicious and lovely here in this community). Her church is nearing completion under the expert work of the mission superintendent and "Dad" Davis who are erecting the building. Bertha also has the work at Moose Pass and she reports increased interest and attendance at the church school.

Murlin and Mel Day had just come to the church in Nome a few months prior to my visitation. It is not an easy charge to serve but as one of the pastors told me —and which later we came to see for ourselves—"they are in there pitching at one of the toughest assignments in the Territory."

Recently the Duncan Memorial Church at Metlakatla, Alaska, became affiliated with The Methodist Church. This is an extremely interesting work under the leadership of Rev. and Mrs. Fred C. Schmidt. This was started as an independent work under the leadership of William Duncan

ses, superintendent, and doctor of Seward General Hospital

Some of the youngsters from Eklutna Indian School, located temporarily in Seward, hospitalized in Seward General Hospital



Mrs. G. Edward Knight, president Alaska Woman's Society of Christian Service

Men's ward of the new Seward General Sanatorium for tuberculosis patients

Nurses and workers, new Seward General Sanatorium for tuberculosis patients

in 1857 among the Tsimpshean Indians. Metlakatla is unique in a lot of ways. All the houses, the two churches, a $60,000 community hall, the sawmill, and the modern three-line cannery—they were built by the Metlakatlans themselves. It is a magnificent work showing what can really be done by the Indian group.

It was not possible for me to get to Unga in the Dutch Harbor area to see the work of Constance Erickson who has recently gone to this field, but we were extremely fortunate to meet two members of their church in Anchorage, Mr. and Mrs. Allen Peterson, Marshall of the Unga area. They spoke very highly of the work which Miss Erickson is doing out in this section and shared with me many lovely photographs of Unga.

These folks like their leaders. We heard nothing but praise of the fine leadership of Rev. G. Edward Knight, mission superintendent, of their bishop, Bishop Bruce Baxter, and of the Secretaries of the Board who direct the work of the Alaska Mission.

We liked the way they were tackling their job and of the fine relationship which exists in the Woman's Society of Christian Service in the local church. We liked the way all of the pastors were tackling the teen-age problem. Practically all of them were trying to build a program for this group, not only in their local church but in the community as well.

Jesse Lee Home

The Jesse Lee Home, Seward, Alaska, was closed at the request of the military authorities as a precautionary war measure in the summer of 1942. It so happened that just a few months prior to this time, Seward was visited by a destructive fire which consumed the entire belongings of many townspeople. The Army was intensely prosecuting defense construction in the vicinity. Seward was the unloading point for ships carrying materials and supplies to interior Alaska. In short, there was a very rapid increase in population with the attendant demands for furniture of all kinds, cooking utensils—everything which goes into a home. This demand became the more critical, due to the inability to obtain such things from "outside." As a result, every usable thing which was in Jesse Lee was sold, either to civilians or to military organizations, such as officers' clubs, etc.

So when the decision was reached to reopen the home—there was a fine set of buildings. These have been renovated, repaired, painted, and refurnished.

The Woman's Division of Christian Service is exceedingly fortunate in its leadership of the home, Mr. and Mrs. George Green. They have taken their places in the community and are extremely well liked. Mr. Green is vice-president of the Chamber of Commerce and president of the Lions Club. In this tie-up, there is very fine interest in the service clubs in the program of the home. Mrs. Green is active in Red Cross, and under her leadership the community took care of the survivors of the "SS Yukon" recently when this ship went aground on a rock and was ripped apart.

Mr. Green speaks highly of the work that was done in the past and is extremely proud of the boys and girls that have been in the home. Benny Benson who designed the Alaska flag at the age of thirteen; T. Gordon Gould, a minister of one of our fine churches in the states; Simeon Oliver, author and musician. These were all Jesse Lee boys. But what of the future! Mr. Green summed up the job to be done in this way: "Jesse Lee Home was functioning with, probably, as complete a plant as could be desired; they were remarkably well prepared

to carry on their work effieiently and smoothly. Our work today is to create and maintain a home for some 115 native children from infants to teen-agers. A healthy, normal group of youngsters with all the life vigor activities that any children exhibit. When I say *home—I* mean just that, and all that goes with it; the love, the inspiration, the development of talent and the ability to think and do for themselves, so that these 'kids' could go back to their homes, and be better prepared to be self-sufficient citizens, to take their places as worth-while members of society. This work is attractive to those who really have the missionary spirit; those with a 'mission' in life—to pass on to others less fortunate than they—some, at least, of the good things of living; decency, a love of the good, a realization that, given the right leadership, opportunities, proper inspiration, a little *'native'* can, in his sphere of life, give an excellent account of himself."

The other staff members who have come to Jesse Lee, Mr. and Mrs. F. B. Perry (Mrs. Perry was formerly secretary of Literature and Publications, North Central Jurisdiction); Miss Mabel M. Best, deaconess, and Mr. and Mrs. Norman E. Wengert (and Barbara) have this same vision of the task. They eagerly await the day when Jesse Lee will be filled with happy youngsters.

The first child to return to the home is little Miss Gladys Miller of Nome. They hope to have fifty children in the home by Christmas.

Seward General Hospital and Seward General Sanatorium

It was such a privilege to get acquainted with our workers in these two institutions in Seward. As a matter of fact, we were very happy to note the fine fellowship which exists among all of our workers in Seward, whether in the home, hospital, or sanatorium.

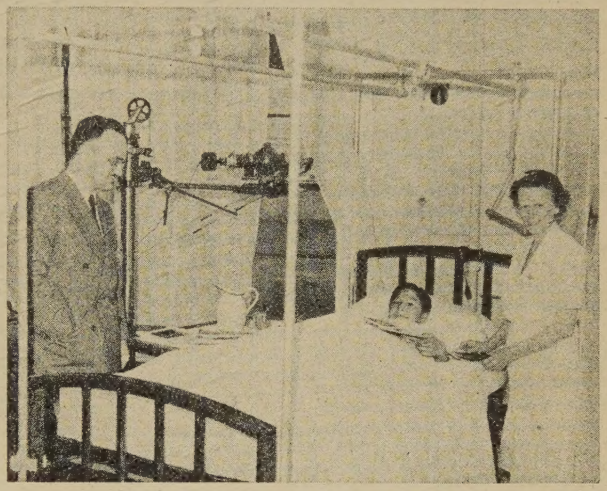
Opportunity was everywhere, but the thing which was lacking in the hospital was an adequate staff. They are tremendously handicapped because of lack of nurses, and if our readers can interest well-trained young women to go to Alaska who are qualified nurses, mostly general duty nurses, you will relieve the tremendous burdens that Miss Ruth Murrell, superintendent, is carrying. The new Seward Sanatorium for tuberculosis patients is so badly needed. In the very brief time it has been opened there are thirty-five patients. They have opened as many wards as is possible until they have more nurses. (Capacity about 175 patients.) Other patients who should be in the sanatorium will have to wait until nurses are secured. This is extremely unfortunate because the tuberculosis among natives is estimated at about eighty-five per cent who either have it or are in homes where there are patients. As the people said to Secretary Krug, "this is one of our biggest problems."

Seward is fortunate in its doctor, Dr. Ray Bannister, who is recognized as one of the leading physicians and surgeons in Alaska. His accurate diagnosis of cases has reached the "outside." Miss Murrell says of him: "I don't know when he finds time to read so many medical books and journals. He is so busy. But he practices many phases of medicine in advance of their appearing in the medical journals in the United States."

Each Thursday he gets into his plane and goes to Homer to conduct a clinic. In addition to this, he is an expert pilot, huntsman, and a very proud father of four of the prettiest youngsters we ever saw. Mrs. Bannister was a nurse in our hospital before her marriage, still maintains a vital interest in every phase of its work. The doctor

(*Continued on page 30*)

Gladys Miller, first child to return to Jesse Lee Home, Seward, Alaska



Dr. Tucker and Miss Baker take care of accident victim caught in landslide and brought two hundred miles to Maynard-Columbus Hospital, Nome, Alaska

Staff of Maynard-Columbus Hospital

The Power of Christian Faith

By GROVE H. PATTERSON

I HAVE just returned from a 17,000-mile trip to and through the Far East. As a newspaperman and an observer, trying to be unprejudiced—and not seeking to prove a preconceived theory, but to find facts—I looked about.

I have seen something of Japan, of Korea, of China, and the Philippine Islands. I came back with two or three conclusions, two or three convictions, indeed, that I never had before. One was not built out of wishful thinking. It was not built out of hope and faith. It was built out of simple observation, out of the experience of men who know, and out of obvious facts. But the facts have not received the publicity that they deserve.

Now, what is this simple conclusion? It is that the missionary movement in the Far East, sponsored and supported by the Christian churches of the Western world, is now paying heavy dividends! I must confess that personally I have not had as much interest in and as much enthusiasm for the cause of missions abroad as I should have had.

I have heard the same old questions many times, "What's the good of sending our money to support missionaries in the foreign field? What good are they doing?" I suppose we newspaper people are sometimes a little on the hard-boiled side. I probably have asked those questions myself. But if I were not too well sold on missions when I went to Japan and Korea and China, I had at least a healthy curiosity.

Instead of going to the missionaries themselves for the answers, I went to war correspondents, to State Department men, to Army and Navy officers. I also went to the natives. Never once in that long journey did I hear one word of criticism of the missionary movement. Everywhere I heard praise for what the Christian missionaries had done for the people of the Far East.

What do I mean when I say the missionary movement is today paying dividends in Japan, Korea, China, and the Philippine Islands? Let me speak of Japan first. I mean that the members of the Christian church are in the leadership and forefront of that amazing program for a new Japan that is being translated into reality by the executive genius of one of the greatest men of our times; indeed, in my opinion, one of the great men in American history, General Douglas MacArthur.

What General MacArthur is doing in Japan is almost too astonishing to comprehend when one first has an opportunity to see it. His directives have been completely devastating to the old Japan. With the stroke of the pen he has done away with Shintoism, that fanatical union of superpatriotism and emperor worship, as a state religion. With a stroke of the pen he has broken the power of the five great families which for generations owned and controlled the giant banks and financial interests and industrial plants of Japan. No longer do the houses of Mitsui and Mitsubishi, and the others, own the country.

With a single directive does he cause the school books of Japan to be rewritten. More than that, by a single order, he suspends the teaching of Japanese history in the schools of Japan. New textbooks which will not be based upon legend and mythology, can be written.

The old Cabinet is gone. The old Parliament or Diet is on the way out. A new Constitution has been written and General MacArthur has approved it. Personally, I have an idea he wrote it himself. Suddenly, without being told to do it, the Emperor issues an amazing statement. He tells his people that the idea that he is or ever was a god is all wrong. Just an invention, he says, by evil men who sought unearthly power. I laughed when one of my friends said the reason Hirohito says he is not a god is because he has discovered that General MacArthur is!

To the aid of the Christian church in Japan, in fact, a missionary movement in itself, has come the deeply influential Young Men's Christian Association. For many years the Y.M.C.A. has been strong in Japan. Modern associations in the American manner have been operating in ten Japanese cities. Despite the heavy damage by bombing, eight of them carry on today. The spirit for service, for rebuilding and expansion on the part of the Japanese secretaries of the Y is beautiful to see. In the Y.M.C.A. work are many of General MacArthur's foremost collaborators in a new political, economic, and social system for Japan.

What is true for Japan goes for Korea and China, also. Indeed, the activities of the missionaries through the years in Korea has, I was told, given the Christian church a power and an influence in that country far disproportionate to its membership.

In China, as in Japan, churchmen and churchwomen, the products of the missionaries from America and Europe,

(*Continued on page 21*)

GOALS FOR 1947*

By **MRS. ELOISE A. WOOLEVER,** ***Executive Secretary***

IN THIS issue appears the Goal Chart for 1947 under the caption "Thy Kingdom Come." The theme for the programs for the year is "Our Stewardship for the Children of the World" based on Jesus' statement "Of such is the Kingdom of Heaven."

Months ago, the staff of the Section of Education and Cultivation considered the title under which the goals for 1947 should be listed. They talked and prayed and finally "Thy Kingdom Come" was decided upon. The goals with this title were accepted by the Woman's Section of Education and Cultivation and by the Woman's Division of Christian Service and they are now presented to you. The title is suggestive of the program theme for the year while at the same time, it implies that the Womans' Society can help to bring in that kingdom by striving to reach the "goal that is set before us," in each line of work.

The goals furnish a general standard which every society should strive to attain. Because they are designed to be used by the small society and the large society, the rural society and the city society, they have to be stated in more or less general terms. We suggest that every conference set its specific goals within the framework of these general goals. For example: your conference may wish to set as its goal not merely a net increase in membership but a ten-per-cent or twenty-per-cent advance in membership. Or, you may wish to strive for a fifteen-per-cent advance in money, or a twenty-five-per-cent advance in the number of children's secretaries, and so on. It is good to have a definite end in view, as we have found in having definite Crusade objectives.

We urge the use of the Goal Chart in every society, not that the end and aim is merely to reach goals but that through the striving to advance in every phase of the work a well-rounded, growing organization may result, whose primary object is to build the kingdom of God on earth. The Goal Chart, with its twelve goals covering the activities of the society, will help to visualize the task.

The president and the corresponding secretary are the promoters of the goals. The secretary will see that the chart is presented to the society throughout the year and that at least a quarterly check is made as to progress along all lines. While these officers are responsible for promotion, it depends upon every member as to whether the goals shall be met.

CALENDAR OF ACTIVITIES

"Plan Your Work and Work Your Plan"

The goals of the Woman's Society of Christian Service cover many interests and activities. It takes wise planning to include them all in the year's work. To help local officers a month-by-month program of activities has been worked out and is offered as a suggested guide. This Calendar of Activities for the year is to be found on the inside cover of the *Officers' Letter File.* This is the only place where the entire calendar *for the year* will be published but in THE METHODIST WOMAN, two months in advance, there will appear the calendar for each month.

Many societies will wish to change this outline and they should feel perfectly free to do so. They may wish to add to or rearrange the various monthly activities. This is not a blueprint to be followed in every detail; it is more like a road map which shows you one road which will reach the goals for the year. You may wish to take alternate roads which lead to the same goals. The only important thing is that the activities for the year be *planned* so that *all* goals will be met. In other words, "Plan your work and work your plan."

Below is found the suggested outline of activities for January.

Calendar for January

Present goals for 1947.

Adopt budget for the year.

Have Pledge Service stressing stewardship.

Distribute Calendars or mimeographed programs.

Present Supply Work plans for the year, emphasizing Home Missions supplies in the first quarter.

Name the Research Committee.

Begin study, "The Stewardship of Life."

Send fourth quarter's receipts to district (or conference) treasurer on agreed date.

Send annual and fourth quarter's reports by January 5 to district (or conference) secretaries.

NEW MATERIALS READY

The Goal Chart for 1947, "Thy Kingdom Come"

(Size, 28x41 inches; price, 20 cents.)

Every society should have this Goal Chart. It should be displayed in every group, district, and conference meeting. (See goal chart on pages 16 and 17.)

Officers' Letter File (25 cents)

This includes a letter from the Division officer to the respective officer in the local society beginning with Mrs. Bragg's letter to the local president, Miss Gibson's letter to the treasurer, and so on. On the inside cover of the *Officers' Letter File* is a suggested Calendar of Activities for every month of the year. This will be of great help to the society in laying out the work for the year. Each society should have at least one file. The president may wish an extra copy so as to keep all the letters for reference.

The Calendar

An individual handbook giving time, date, and place of each meeting of the society, the goals for the year, the budget of the society, and many other interesting facts each member should have. (Price, 5 cents each; 25 for $1; 50 for $1.75.)

The above new materials can be secured at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and the Distributing Offices.

* Please turn to page 15 for goals.

Unity in the Community

By **MRS. HARPER SIBLEY and MRS. RUTH MOUGEY WORRELL**

UNITY is more than addition, whether in matters of Church or State. It is not contained in the arithmetic formula that England plus Russia plus China plus the United States plus all the other nations equal the United Nations.

It is not achieved by adding the members and moneys of the Baptist, Methodist, Presbyterian, and Episcopal Churches.

Unity is primarily an attitude of mind and heart. It says, at the very beginning, with a humility born of the Holy Spirit, "I do not know everything; my country is not always right; other races contain great people; and other nations have developed great ideas." And then goes on to say, "God's truth is so great, it cannot be contained completely in any one body, except the body of Christ."

Therefore we, the women of the United Council of Church Women, have dedicated ourselves to the achievement of the Spirit of Unity.

In order to begin to build the New World for which we prayed especially on the World Day of Prayer, we must possess new attitudes—a new mind. Never has that phrase had such meaning, "Let that mind be in you, which was in Christ Jesus."

Just as he expressed that mind in simple, homely acts in town, city, and countryside, so must we do definite, practical things in his Spirit.

We have just been part of the most terrible agony of "Separateness"! Some have expressed it in isolationism; others in attacks on those of other faiths; still others in violence toward people of other races—all fruits of the same sin of "separateness."

The only possible cure for this is "togetherness"—a sense of belonging—a new realization that we are members "one of another."

This is what the women of the United Council are trying to do:

Not to tolerate, but to understand; not to patronize but to appreciate; not only to give of the richness of our own church heritage, but to receive from the treasures of other communions.

Unity that is brought about by authority or force is one thing—but far greater is the strength of the unity of free people deciding to unite.

The United Council of Church Women, if it is really going to fulfill its mission, must be the way that you and the churchwomen of your denomination unite your efforts with the churchwomen of the other denominations to raise in this tragic and confusing hour in the world's history—a united voice of Christian women. This unity helps to strengthen the established work of all denominations, and is the plus in the Christian program.

Soon the churchwomen of the United States will unite their forces in a great Assembly at Grand Rapids, Michigan, November 11-15, 1946. A majority of the speakers are being furnished by different denominations. If this meeting becomes as significant as it should be, if the voices of the Christian women of this country are to be heard around the world, then great importance must be placed upon the women who are there.

It is anticipated that four hundred Methodist women will be in attendance. We have placed a goal of two thousand in attendance at this meeting and the program is set up accordingly. Two thousand is as nothing compared to the 10,000,000 churchwomen of this country. The first day, the theme is the world Christian community, missions, and world order. The second day, our responsibility as Christian women in the country which we love so dearly. The third day deals with the many ways we have of making ourselves heard and felt as Christian women. There is a limited amount of business that has to be transacted at every meeting of this kind because we have said over and over that the glory and the genius of the United Council of Church Women is that it is a laywoman's movement. Therefore, it is the laywomen who are there who must determine the policies of the council.

An important feature of the program are the five luncheons which will serve the conference in five different churches with national and international speakers at each one. These are followed by seminars where we need the best wisdom that the church offers. The evening programs are inspirational addresses.

Churchwomen have chosen the way of coming together in the service of Christ and of his world.

DR. ROBERT STEWART

DR. ROBERT STEWART, husband of Mrs. Minnie Dean Stewart, Secretary of Bureau of Medical Work, died on May 7.

He started private practice in Jersey City more than forty years ago and for some years before he became resident at Laurel Hill, was visiting physician there.

Frequently in meetings of the Woman's Division of Christian Service, Dr. Stewart found time from his busy life, to be with us. His interest in the Woman's Society and especially in the medical work of the society was reflected by the constant help and advice which he gave Mrs. Stewart in details of the work. In his death, the Woman's Division has lost a real friend. Our love and sympathy goes out to Mrs. Stewart and our very best wishes for the continuing fine service which she gives as Secretary of this important Bureau.

We Offer Thee Our Youth

By **RALPH STOODY**

THE Third National Convocation of Methodist Youth Fellowship drew to Grand Rapids, Michigan, during the last week of August, twelve hundred choice young people from every corner of the country.

While, of course, there were larger numbers from near-by areas the registrar could surprise you with the figures from faraway states like Texas and Washington. Delegates came by motorcycle, automobile, bus, train, and plane. They left instructed, inspired, rededicated. It is easy to mistake transient moods for permanent attitudes, but it is safe to say that many arose from the consecration service and the closing Sacrament with the spirit of Crusaders, some in behalf of one cause, some of another—there were many challenges—but all with a life-supported prayer, "Thy Kingdom Come."

In registration of a determination to make life count, following the appeal of an address by the director of the Youth Department, nearly a thousand dedicated their lives to some form of Christian service—92 for full-time Christian work; 22 for summer service; 30 for short-term (one to three years) service at home or abroad; 173 for specific service in local church and 657 private, personal dedications.

There is something about a youth gathering like this, that causes an older onlooker to experience completely the mood of Jesus when he looked upon a young man "and loved him." For an example, we have seen and heard Mrs. Bragg many times, but she is most effective—she is at her *very* best, when she is speaking to and mingling with young people's groups as she did in this convocation.

Perhaps this would be as good a time as any to tell the women of Methodism something which has frequently impressed this more or less professional observer of our denominational scene. Fraternal organizations use the word "grand" as part of the titles of their national officers. There are a number of ways in which, without the word, the President of the Woman's Division of Christian Service carries out the concept. Her itinerary is a kind of grand circuit. Her addresses are on the grand scale, because they never deal, even passingly, with trivial subjects. But her statesmanship is great, too—a kind of grand strategy, if this does not strain the word. The heavy duties of her office would justify her in devoting her time exclusively to projects in direct and immediate service to the Division. However, she carries out a long-range policy. If the Woman's Society of Christian Service of ten and twenty years from now is increasingly strong and effective, as we all hope and believe it will be, it will simply be the harvest of what Mrs. Bragg has been sowing in these years of contact with youth. Her intelligent and feeling concern in the subjects that challenge youthful idealism suggests to young women that in the Woman's Society of Christian Service they have a present ally, and interprets women's work in the church in such a way that the privilege of joining in it in the years just ahead has allure.

"We Offer Thee Our Youth"

Miss Mary A. Kerkoff, secretary of Mr. Ralph Stoody, interviews Mrs. J. D. Bragg, at National Convocation Methodist Youth

The six-day program with its succession of notables who addressed the full sessions and specialists who conducted the forty-one conversation and interest groups was quite too complicated to record. Everything sought to answer the question implied on the huge banner bearing the convocation theme, "The Mission of the Church." Bishop Schuyler Garth, who made the 480-mile trip from Madison, Wisconsin, in a special bus jammed with youthful, tuneful delegates, was in perfect mood, despite weariness, to make the keynote address. Bishop Paul E. Martin, of Little Rock, Arkansas, presided at the administration of the closing Sacrament. Other speakers bore great names: E. Stanley Jones, Norman Thomas, Clarence Tucker Craig, Mrs. J. D. Bragg, Karl Downs, Albert C. Outler.

Convocation delegates, many of them particularly aware of the world's needs through recent service in war-torn lands, took an unseen guest to dinner one evening, and contributed the price to Methodist Overseas Relief. Their offering, augmented by a two thousand check for this purpose from Detroit Conference Methodist Youth Fellowship, amounted to $3,125.

Other features that should be noted include the folk games in the commodious exhibition room of the civic auditorium, the good work of the choir of delegates, a ceremonial of flags of the United Nations with the Christian flag.

In the annual meeting of the National Conference of Methodist Youth Fellowship, the policymaking legis-

(*Continued on page 19*)

"America for Christ"

By EDITH E. LOWRY

Indian worker

"AMERICA for Christ" is an old and familiar slogan of the home missionary enterprise. From the days when the early settlers "went West" in the covered wagons to Ohio and then to the Mississippi, the Rocky Mountains, and finally to the Pacific Coast—with the passion for taking the gospel to these vast unopened territories—to the present day, the church has been sending missionaries, establishing new churches and developing Christian services in the congested city areas, isolated rural districts among peoples of different races, nationalities, and cultural backgrounds—all in the effort of winning America for Christ. To look back, we see great achievement; to look forward, we see

70 million Americans without Christ and the church;
70 million Americans in congested cities;
30 million foreign born whose ideals have not yet been molded;
30 million children and young people without religious instruction;
30 million church members, indifferent to the church's advance;
5 million illiterates.

We could go on listing the problems that lie ahead—those of the minority groups, racial tensions and economic injustices. We could easily become discouraged, but we dare not; not only for the sake of America but for the sake of the world. When we glimpse the task ahead, we realize the importance of decisions made today. There can be no spirit of indecision and decisions must be wisely made. There is a legend that a sign was posted at the beginning of a road which stretched across the prairies in the Middle West. "Choose your rut carefully," said the sign, "you will be in it for the next 500 miles."

One of the most important decisions is the method of approach to achieve the most effective results. Ever since 1908, when the Home Missions Council was organized, we have been preaching the importance of the co-operation of the home mission boards of the different denominations. Even yet the co-operative approach is still more or less on the periphery rather than a dominant factor in the central stream of the work of denominations. As Dr. Herman N. Morse, president of the Home Missions Council, said in his message to the council in the last annual meeting: "Our habit of identifying particular churches not with the community as a whole but only with selective elements in it not only makes the church unwittingly a participant in group conflict rather than a solvent of it, but also shatters the continuity of our religious appeal in every changing community and at the same time makes community integration more difficult. The church gives the community a striking example of selective disunity supported by allegedly spiritual sanctions."

An outdoor service in a typical migrant center

Through the years various types of co-operative approach have evolved: one, the clearance between several denominations working in the same area in an effort to avoid duplication and competition; another, the assignment by several denominations of responsibility for administration of a project to one denomination; and last, the assignment by denominations to the Home Missions Council of the administration of a piece of work on an interdenominational basis and supported by funds appropriated to the Home Missions Council by the denominations, making possible a single budget and single administration of the project.

The story of achievement in several situations will give the best proof of the value of working together.

While many denominations have had their own mission work among American Indians for many years, some of the problems facing the Indians today can best be approached interdenominationally. For some years the Home Missions Council has placed religious work directors in the Government Indian Schools. During the war 27,000 Indians were in the armed services, and 45,000 working in war industrial plants. With the end of the war these young Indians did not return to the reservations in the numbers anticipated, but many of them are remaining in the industrial centers. They learned new skills during the war, had many new experiences, and the reservation no longer appeals. But the tragedy is that in the cities, in general, the churches have not discovered them and served them and they have come under the influence of the worst in the community—so that drinking and gambling are becoming habits and there are those who have deliberately exploited them. Knowing that this problem must be approached interdenominationally and on a community-wide basis, the Home Missions Council is studying the most critical areas and already has placed a trained staff member in one.

Of course, this is just one phase of the tremendous migration of industrial workers that took place during the war—25,000,000 was the estimate. The churches did a tremendous job in the effort to help meet the problems

(*Continued on page 19*)

GOALS FOR 1947

"THY KINGDOM COME"

Suggestions for Help in Attaining These Goals

I. SPIRITUAL LIFE—

"I have a Stewardship Entrusted unto me"

1. The worship service carefully planned and presented in a worshipful atmosphere.

2. Full co-operation in all of the Stewardship plans of the church. Stress the use of the Stewardship Ceremonial and the Commitment Card.

Week of Prayer and Self-Denial

1. Observance of "The Quiet Day" of corporate worship using the carefully prepared worship material.

2. See that the objectives are presented to the entire society and a sacrificial offering solicited from each member.

3. Order and distribute the prayer cards to be used for daily intercession throughout the entire week.

II. MEMBERSHIP—

The Goal—a net increase in membership

1. With an average of only one Methodist woman in three, a member of the Woman's Society of Christian Service, there is need for intensive effort by the Membership Committee of every society. Study your church membership roll and your society roll and define your field of opportunity.

2. In this year's Stewardship emphasis, urge the giving of time and prayer by every member that they may "win some."

3. Be sure that the *new* church members are immediately invited to join.

4. Through neighborhood visitation, through the friendly welcome of circles, through special membership effort in certain agreed upon months, through holding all "old" members by a challenging program of service, make this Goal a reality.

III. MISSIONARY EDUCATION—

1. Careful and prayerful study should go into the meeting of the Program Committee when it plans for the monthly programs for 1947. Each member of the committee should be very familiar with the program and worship booklets based on the theme, "Of Such is the Kingdom." The secretary of Literature and Publications should have available files of THE METHODIST WOMAN, the *Annual Report,* the Visual-Aid catalogue, and leaflets and pamphlets related to the program topics.

2. The Study and Action Committee should correlate closely the regular monthly programs with the approved study courses. This committee should be alert to increase the study opportunities as the interest of the society in church, community, and world affairs increases.

3. A well-planned review of current issues of *World Outlook* and THE METHODIST WOMAN at each monthly meeting should result not only in increased subscriptions to these magazines but in better informed and more consecrated women.

IV. CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES—

1. The secretary of Christian Social Relations and Local Church Activities, an active member of the Program Committee, and the Study and Action Committee of the local society.

2. A Committee on Christian Social Relations and Local Church Activities with the secretary of this area of work serving as chairman.

3. The committee meets regularly, studies special needs of the church and community as they relate to visitation among church and community families, special fellowship and recreation needs of the church, juvenile delinquency, employment, wages and hours, race and group tensions, housing and health, and various phases of international relations.

4. The committee brings reports and recommendations to the society monthly. Such recommendations may relate to special *informal study* or action growing out of an *approved study,* or to special legislation, community co-operative enterprises, or to special church or parsonage furnishing.

The program or study or activity is then the responsibility of the whole society.

V. FINANCES—

"Thy Kingdom" has to come within us before we can help it to come "on earth." Being a good steward of our possessions makes *us* possessors of that kingdom.

1. Make use of the pledge service so that your members will realize that a pledge should be made prayerfully, gladly, and with a sense of shared responsibility. Follow up those who were not privileged to have a part in that service so that every member will have an opportunity to make her own personal gift.

2. Help your members to feel a definite responsibility for a part of the program of the Woman's Division by accepting a special missionary project.

3. Have responsibility for the promotion of Special Memberships definitely assigned.

4. Make use of special times to stress special giving: the Lenten Offering, the Thank Offering, and the Christmas Offering. These are ways to increase your giving on pledge.

5. Promote the Annuity program of the Woman's Division. Ask your members to write the Division treasurer for information.

6. Remind your members and friends to remember the Woman's Division in their wills.

7. Help your members to become true stewards by sharing what they have.

VI. WESLEYAN SERVICE GUILD—

Gainfully employed women are holding their own even though war is over. Many will always have to work to support their children and dependent adults because "their men" either came back handicapped, or did not return.

The Guild offers them fellowship with likeminded Christian women, provides inspiration which is essential to every person, and opens up natural channels for Christian service in the church and the community, and around the world.

According to Dr. Marshall Reed, minister of a city church in Detroit, industrial women workers constitute a new social frontier, and the Guild should expand its pro-

(*Continued on page 18*)

Galloway Photo

Give us, O God, the strength to build
The city that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good.*

—*Walter Russell Bowie.*

ship emphasis in the CRUSADE FOR CHRIST.

The observance of a *Quiet Day,* of the *Week of Prayer and Self-Denial,* and of daily prayer for the objects to which our gifts are to be given.

2. Membership . . .

A net increase in membership. More members mean more Kingdom builders.

Check carefully the church membership roll and personally invite every nonmember to join. Especially seek out new members of the church and new residents in the community.

3. Missionary Education . . .

Carefully planned presentations of the monthly programs based on the Worship and Program booklets, *"Of Such Is the Kingdom."*

Increased study opportunities. Work toward one approved study course each quarter.

A net increase in subscriptions to *The Methodist Woman* and the *World Outlook.*

4. Christian Social Relations and Local Church Activities . . .

An active committee on Christian Social Relations and Local Church Activities to plan study and activities concerned with church and community needs and improving human relations around the world.

5. Finance . . .

A continuous increase in giving over 1946 for the missionary program of the Woman's Division of Christian Service. By sharing with others for the great missionary enterprises we help bring the Kingdom into the lives of others. In 1947 let us be better stewards, more generous givers, stronger builders of "Thy Kingdom."

Seek places of leadership for employed women in the local church.

7. Students . . .

A secretary of Student Work who will co-operate in the total program of the Methodist Student Movement with special emphasis on missionary education and dedication to Christian service.

8. Youth . . .

A secretary of Youth Work serving on the Joint Committee and actively promoting the objectives of the Commission on Missions and World Friendship. Wherever practicable, provide for an Interest Group of Girls. Be alert to acquaint young people with the opportunities for service within the church, at home, and abroad.

9. Children . . .

A secretary of Children's Work who will take an active part in the Council of Children's Workers and serve as a leader of children in the Sunday morning or Additional Sessions of the Church School.

10. Supply Work . . .

Some Supply Work for both Home and Foreign missionary institutions and enterprises. This is over and above the pledge.

11. Status of Women . . .

A wider participation of women in the work of the church. Seek ways to increase the number of women serving in places of leadership in the local church and in the community.

12. Reports . . .

Use of reports to check on attainment of objectives. Quarterly reports sent to the district officers on time.

Woman's Society of Christian Service

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SCANNED

GOALS FOR 1947

(*Continued from page 15*)

gram for a much larger ministry to this special group which is largely untouched by the church.

Only as the Woman's Society and the Guild work *together* can the Guild achieve its goals. First, survey the field of both church *and community*. Are the very young, newly employed women in the Woman's Society or the Guild? Are the industrial women in them? Are the gainfully employed of the community without church family connections being reached?

Unless the answer to each of the above questions is an emphatic, factual "yes," there is work to be done in enlisting more gainfully employed women into Guild fellowship.

VII. STUDENTS—

The secretary of Student Work may develop Christian stewardship of life by creating a friendly atmosphere with students promoting Christian growth.

1. *Among students*—keep in touch with those away from home through letters, cards, devotional materials; i.e., *The Upper Room, Power*. Co-operate with pastor in securing and distributing *motive* and other literature.

2. *Returning service personnel*—find out their needs, co-operate with the church in demobilization plans. Urge them to continue education.

3. *Anyone away from home*—be particularly interested in foreign students who appreciate opportunities to be in American homes. Churchwomen may render real service here with international implications for peace.

4. *Broaden the horizon of young people*—interest students in selecting a Fellow College or Fellow American project. Write the Student office for material.

5. *Deepen dedication to Christian service*—create opportunities for missionaries to speak to young people and for individuals to dedicate themselves for full-time Christian service at home and abroad. Use material from Personnel Office, 150 Fifth Avenue, New York 11, N. Y. Urge attendance at church student conferences.

VIII. YOUTH—

The provision for the Woman's Society of Christian Service—to share in the promotion of missionary education in the Methodist Youth Fellowship—is implicit in the unified plan. To make this relationship effective:

1. Elect a secretary of Youth Work; one who is well informed on the present policies in mission work, who is interested in youth and who appeals to youth.

2. Work closely with the advisers and members of the Commission on Missions and World Friendship in obtaining the aims and objectives of the Commission.

3. Encourage additional mission study and activity through interest groups. Provide the program material "Blueprints for Brotherhood" for the girls' interest group.

4. Promote the Methodist Youth Fund and share with the Methodist Youth Fellowship those materials which will help them to become better acquainted with the projects of the Woman's Division of Christian Service receiving contributions from the Methodist Youth Fund.

5. Help youth to know of opportunities for service and vocation within the church.

IX. CHILDREN—

The church's program for the missionary education of children through the church school provides for the active co-operation of the Woman's Society of Christian Service. To make its full contribution to the work for children, the Woman's Society should:

1. Elect a secretary of Children's Work.

2. Encourage the secretary of Children's Work to take part in the meetings of the children's workers in the church school known as the Council of Children's Workers. She is, by virtue of her office, a member of the council.

3. Urge the secretary to serve as a teacher in the Sunday morning sessions of the church school, or as a leader of additional sessions, and, where possible, in both capacities.

4. Invite the secretary to make a brief report on the Children's Work in the regular monthly meetings of the Woman's Society, pointing out ways in which the women can share in the work.

X. SUPPLY WORK—

"A journey of a thousand miles begins with one step"

Supplies to meet the needs of our hundreds of institutions at home and overseas begins with one box or one offering of cash supplies made by one society. Our goal will be met:

1. When a woman with a sympathetic understanding of the needs plus a contagious enthusiasm for her task is elected as secretary of Supply Work.

2. When the assignments are accepted, planned to cover the year, presented quarterly in an interesting manner and the women are given an opportunity to make a contribution to each.

3. When the secretary counsels with, and encourages, the Guild, youth and children to participate in Supply Work.

XI. STATUS OF WOMEN—

Women are "Trustees of the Future" because they are amassing power in the business, professional, and political world. It challenges us to Christianize this woman power. The Woman's Society of Christian Service should elect a secretary of Status of Women and appoint a committee to serve with her to:

1. Seek opportunities for wider service for women by preparing a chart of the abilities of women in the church membership for use of nominating committees in the church and in the community.

2. Co-operate with the Wesleyan Service Guild, Department of Christian Social Relations and Local Church Activities, World Federation of Methodist Women, and with groups in the community (women's clubs, Y.W.C.A., Business and Professional Women's Clubs) to lift the place of women everywhere.

3. Study the tragic needs of women of other races and lands. Oppose the policies and practices which discriminate against them, because of race and nationality, by finding ways—through the church and Woman's Society of Christian Service—to lift their status.

4. Study the literature available for Status of Women, and make a file of the articles which appear regularly in The Methodist Woman, *World Outlook*, other magazines and newspapers.

XII. REPORTS—

1. Secure a *Record and Report Book* from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices (35 cents). Read carefully the *Foreword*.

2. Before each quarterly report is due, have a meeting of the secretaries when each one makes out her report. Mail these reports on the agreed upon time, not later than the fifth day of April, July, October, and January, to the representative district (or conference) secretaries.

3. Use your reports as a measurement of progress. Compare them quarter by quarter, year by year.

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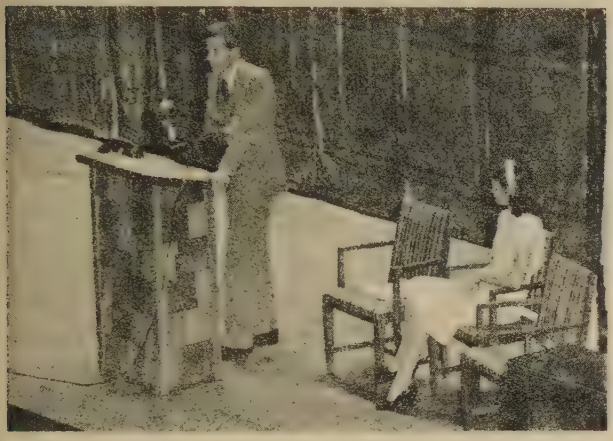
WE OFFER THEE OUR YOUTH

(*Continued from page 13*)

lative body, which followed the convocation, new national officers were elected: president, Alva I. Cox, Jr., Akron, Ohio; vice-president, Paul Berger, Vallejo, California; treasurer, Otis Maxfield, Malden, Massachusetts. During the year the Rev: Harold Bremer resigned from the secretariat of the National Conference of Methodist Youth Fellowship to become a staff member of the New Life Movement. The Rev. George Harper, who up to that time had been president of the National Conference, had resigned his office upon election as Mr. Bremer's successor. Mr. Harper was unanimously continued by the conference as its full-time executive. The Rev. Neyland Hester is managing editor of the Methodist Youth Fellowship publication, *Power*, a quarterly devotional booklet; and *Concern*, a biweekly newspaper.



Richard Baker speaks to youth delegates at Methodist Youth Convocation, Miss Anne Fitzpatrick, presiding

"AMERICA FOR CHRIST"

(*Continued from page 14*)

of the uprooted workers and to relate them to the churches of the community to which they went or to provide a religious ministry if there were no church at hand. The plans of denominations were cleared through a central commission with assignments made to denominations in some cases, and an interchurch ministry in others. However, it was all of an emergency nature. There was the war psychology, the patriotic zeal that stimulated the public. It was not so difficult to raise millions of dollars to meet a war emergency. But now, the sense of emergency has passed but the people are still there in large numbers, many with no desire to return home, and yet they have never been really integrated into the life of the new community. According to surveys, a minimum of seventy per cent of the newcomers are remaining. In Wichita, Kansas, it is sixty per cent; in Bridgeport, Connecticut, eighty per cent. There are waiting lists of people wanting to move into housing projects, some of which were intended only for the war period, but are still in use because of the housing shortages. Veterans have moved into many. What a challenge to the church! The people have more leisure, and less provided for them, with the withdrawal of the USO. Again the most effective approach is on a co-operative oasis. The Home Missions Council has three trained workers who are giving blocks of time to different areas, helping the churches to bring the newcomers into friendly fellowship in the community and the churches of the community: one in Bridgeport, Connecticut, another in New Orleans, Louisiana, and the third in Lawrence, Kansas. Many other areas have been served in the last two years with many activities started.

Similar to the problems of the industrial migrant are those of the agricultural migrant. In many ways, however, the problems of the farm migrant are of longer standing, and more desperate. Since the 1800's migrants have been a part of the agricultural picture. Long the most depressed sector of our population, they continue to be at the bottom of the economic ladder, and excluded in most areas from advantages of community welfare services. Since 1920, when the churches launched their ministry in these camps, many changes have come. Federal agencies are aware and have made several efforts to aid the agricultural migrant, the most notable being the program of the Farm Security Administration which unfortunately was largely eliminated when the war broke. Now in a few states and some local communities, public agencies are including these migrants in their general program or providing special services. An interesting example is the child-care program for the children of farm migrants in New York state which is being financed and operated by the state this year, following fifteen years of demonstration and operation by the Home Missions Council. This has released the mission funds of the Home Missions Council to develop an outstanding religious ministry in thirty camps. As a result of this ministry, remarkable changes have come benefiting the migrants.

Typical of the co-operation between a local council of churches and the Home Missions Council in conducting the migrant work in New York state is the set-up in Suffolk County, Long Island. Co-chairmen of the County Migrant Committee are a leading farmer and a local minister, with the Home Missions Council's full-time Negro minister as an ex-officio member. Other members of the committee include top farm leaders, health authorities, leading Negro citizens, white and Negro pastors, and representatives of civic organizations.

Objectives of the committee are: to solve problems relating to the migrants; to assign responsibility among various organizations represented; to educate citizens through publicity concerning the need of co-operating and complying with the New York state migrant codes, and to serve in the collection of facts about migrants. It is the hope of the committee that eventually its work will result in the migrant becoming "a welcome, happy, more useful, even though transient, citizen of the community."

An example of the accomplishments of the committee occurred when many migrants found it difficult to buy bread in local stores. Committee members in co-operation with state and federal authorities obtained special allotments of flour and shortening for bakeries that agreed to put on new truck routes to farms where migrants worked so that they might buy bread directly.

Many more descriptions could be given of situations that are being approached more effectively on the co-operative basis, such as the program to relate more than ten thousand foreign students who have come to the United States for technical training in industry, agriculture, and the sciences. Each of these students is a potential ambassador of good will between the United States and his native country.

Again, the problems facing us today demand courageous and prayerful decisions—and then action—co-operative action. "Choose your rut carefully, you will be in it for the next 500 miles."

Working Together in Foreign Missions

By **WYNN C. FAIRFIELD**

WHEN Glora Wysner, now serving Methodist women on the staff of the Foreign Missions Conference of North America, went to the Near East last year, she was a striking illustration of the way in which foreign mission boards and societies are working together nowadays. She was then still a Methodist missionary, loaned to the conference for special service. Part of her salary and expenses was paid by the Woman's Division of Christian Service; part by the twenty-odd mission boards which have work in the Near East or among Moslems elsewhere, and from the contributions of the one hundred and twenty-three boards which co-operate through the conference, of which most of them are members.

When Miss Wysner reached the Near East, she traveled into the accessible countries where Christian work is being carried on among Moslem peoples. She was then in association with the Near East Christian Council, which links up Protestant churches and missions from the Balkans and Persia to Morocco, and with which are united increasingly all interdenominational efforts for that territory. She counseled on Christian literature with the representatives of the leading Christian publishers of the area, and on mission strategy with the leaders of the Christian forces in such centers as Cairo, Jerusalem, Beirut, Aleppo, and Bagdad.

While in the Near East, Miss Wysner was serving not simply the Foreign Missions Conference of North America, which includes boards in both Canada and the United States, but also the Conference of Foreign Missionary Societies in Great Britain and Ireland, which similarly links together most of the Protestant missionary societies in the British Isles. So, on her way home, she came through London and conferred there with the societies interested in work and literature for Moslems, reporting to them on what she had learned in the Near East and making recommendations concerning a common literature program for Moslems and concerning delicate questions of religious liberty and of political relationships in that area.

I happened to meet Miss Wysner in London because I was just on my way back from a meeting at Geneva, Switzerland, of the Ad Interim Committee of the International Missionary Council. This is the body that serves as the main channel of co-operation between its twenty-six members. Fourteen of these are conferences of missionary societies like the Foreign Missions Conference and the British Conference, representing the "older churches" of Europe, North America, Australia, and New Zealand. The other twelve are Christian councils like the Near East Christian Council, sometimes regional and sometimes national, which represent the "younger churches" which have grown out of the work of the missions and in many cases the missions themselves, also.

At that meeting of the International Council in Geneva, plans were made for close co-operation with the World Council of Churches in international affairs which are so

Ad Interim Committee of International Missionary Council

closely related to the work of foreign missions as well as of the churches. Other matters, for which close co-operation was planned, included youth conferences, study and research, and reconstruction and interchurch aid.

Back here in New York again, Miss Wysner and I are kept more than busy in the normal activities of the Foreign Missions Conference. She completed arrangements for a conference at Hartford Seminary of 166 newly appointed missionaries from seventeen denominations who had a week of joint training together in basic missionary principles and practices. Quite a number of those present were just completing an intensive course in Chinese at Yale which had been arranged by the conference so that new missionaries for China, detained in this country, might take advantage of the intensive methods of language study developed at Yale during the war for Army men. The course at Yale will continue, closely geared with the College of Chinese Studies in Peiping, China, where twenty mission boards co-operate in the single language study center for China.

The mission boards which are members of the conference get a great variety of services. The conference made possible the co-operation of fourteen boards in purchasing Army surplus supplies in Manila and arranging for their distribution to the mission stations in East Asia, to the extent of a total investment of over $1,000,000 to date. It has just made arrangements for four hundred missionaries and their children of twenty-nine boards to sail together on one ship for China and the Philippines, and expects to make similar arrangements to get another eight hundred now awaiting passage, carried across to their destinations. (It also sponsored an interdenominational "Godspeed" meeting at San Francisco with 3,300 in attendance.) During the war, it served as a clearing-house with the government to secure passports and transporta-

tion for the comparatively few missionaries for whom space could be found, securing more favorable treatment because it could speak for all its member boards.

When hostilities ceased, the conference joined with the Federal Council of Churches in sending a deputation of four Christian leaders from North America to Japan. Their visit proved a hand of fellowship extended by the churches of North America to clasp the hand of the stunned and weary church in Japan. Immediately thereafter, the conference made arrangements for an advance group of six missionaries, representing all the Protestan denominations with work there, to go to Japan, help as they could, and make arrangements for other missionaries to come as needed. Through their work, sixty-two more have been cleared and others are in process, all going out in the spirit of *working together* to build Christ's kingdom in the ruins of empire.

So we, and the eleven other full-time members of the staff are helping the boards to work together more effectively in LATIN AMERICA (where a project to cover most of South America with broadcasts under Protestant auspices is under way); AFRICA (where a great conference has just been held to interpret the work of the missions in West Africa); INDIA (from which a deputation of Christian leaders will soon come to visit American churches under the auspices of the conference); SOUTHEAST ASIA; the PHILLIPPINES; CHINA and KOREA as well as JAPAN; and EUROPE where missionary efforts help the old churches to meet the new paganism that has developed there.

Working together in the conference, the boards are strengthening their work in the fields of literacy and Christian literature, rural missions, the Christian home, medical missions and the health of missionaries; and are just beginning to develop a program of public relations in a joint program with the Home Missions Council. The conference also represents the church mission boards in co-operation with other nation-wide interdenominational agencies like the Federal Council of the Churches of Christ in America, the International Council of Religious Education, and the United Council of Church Women. The Missionary Education Movement, a long-established joint enterprise of the home and foreign mission boards, provides books and booklets about missions and helps with training conferences for mission study leaders. In these and other ways too numerous to mention in this space, the Protestant churches of the United States and Canada are working more and more closely together for increasing effectiveness in the overseas area of the world mission of the church.

Some representatives of the Ad Interim Committee of International Missionary Council

AN OPEN LETTER TO METHODIST WOMEN

(*Continued from page 3*)

mercial world is tempting all classes of workers away from church work. Federal, state, and standardizing agencies have set financial as well as other requirements that must be met if institutions are to be accredited in their realm. This applies especially to children's homes, schools, and hospitals.

Against this background stand the facts of increased attendance everywhere—in settlements, churches, hospitals, homes, schools, making necessary increased funds for current expense; the possibility of reaching even a minimum standard of an annual salary of $900 plus maintenance for each worker; and the repeated requests from across the country for more workers and new work.

The *harvest* is white. But *we cannot* reap.

The Home Department will need this year, *now*, to meet its responsibilities $1,960,787; and we have $1,735,787 to meet this need.

In the facing of these unmet needs we were silent before the only Power upon which we could call for guidance—we prayed and counseled together. One of our number spoke up, saying, "Think what it would mean if each one of our members could see her way to give just 1 cent more per day." Well, what would it mean? Her pencil was busy as she put down—*1,250,000 members × .01 $12,500 per day × 365 days = $4,562,000.*

Yes, what would it mean—an adequate responding to the great challenge of these postwar days.

And at this point in the meeting, we decided that we must share this with all of you. You are so vitally interested and in addition to all of the fine work which you have been and are doing, you will want to encourage all the women of your church to envision anew our missionaries, deaconesses, institutions, orphans, and war-torn areas of the world looking to us for help. We will depend upon you, knowing that you will give your very best in thought and action that we may meet together these unmet needs.

Yours loyally,

Mrs. J. D. Bragg

President.

THE POWER OF CHRISTIAN FAITH

(*Continued from page 10*)

are out in front in the mighty effort to bring to China a unified, representative, democratic government. Especially did I hear educated Chinese persons praise the magnificent service of medical missionaries.

Christians are well up in the leadership of the long and difficult task of giving China a unified government. You may have read fairly recently that two sons of the Generalissimo have been baptized. And he and Mme. Chiang Kai-shek are members of a Christian church in Shanghai, although they have lived for several years in the temporary capital of Chungking.

Yes, I say with complete conviction, that the missionary movement is now paying its heaviest dividends. If you have been indifferent to foreign missions, go to the Far East and I predict you will be converted.

NOTE: Mr. Patterson, editor of the Toledo, Ohio, *Blade*, and former president of the American Society of Newspaper Editors, last winter covered the Orient as a correspondent at the invitation of General Lerch, Governor General of Korea. He traveled extensively in Korea, Japan, China, and the Philippines.

CHRONICLES OF CHRISTENDOM: ACCORDING TO CHLOE

By **MARGARET T. APPLEGARTH**

MARK TWAIN used to say that some people were troubled by some things in the Bible which they did not understand; but that for him, he was troubled by the things which he *did understand!*

And, as Christian women, should we not be troubled by the things which Chloe and her household understood about the church at Corinth? For in spite of nineteen centuries they are still happening all over Christendom; which makes Chloe seem almost like a cousin from Corinth, so deep is our kinship with her concern. Listen to Paul's censure as written in his first letter to the Corinthians (Chapter 1, verse 10): *"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you?"*

If he were writing in our day, Paul would have to lengthen his list rather interminably; "I am of Luther; and I am of Calvin; and I am of Wesley"; etc., etc., etc., until he had included the founders of *all* the 256 different denominations into which we have now divided Christ; although it is hardly necessary to develop 256 ways of *"speaking the same thing . . . . that ye be joined together in the same mind."* So that our modern report would be even more troubling than the one Chloe made, if it were not for the most famous and fascinating fact of our generation: that all over Christendom Christians

Miss Margaret Applegarth, staff American Committee for the World Council of Churches

are actually joining together in the same mind! Not to be consciously conscious of this exhilarating trend is like being only *half* a church member—just sitting in this one pew, in this one church, on this one street, in this one city, in this one country, listening to this one preacher preaching this one sermon. Whereas each pew extends 25,000 miles around the earth, with other church members of such amazing vitality that we dare not be unrelated to them. For they, too, are new kin. And kin to Chloe! All conscious that our dividing of the body of Christ has been disastrous and undutiful.

It took certain actual prophets and certain active apostles to awaken Christendom. The following dates will show how slowly but steadily the ideas have matured. In 1910 a conference in Edinburgh brought to Scotland representatives from most of the mission fields of the earth. In that audience were several clergymen who found this gathering exciting enough to wonder why *all* churches could not come together *to see what they held in common.* And so the *divine drama* began; the scenes set in many places and across many years—

Until, in August, 1925, one of the awakened men, Nathan Söderblom, Archbishop of Upsala, Sweden, led a solemn procession of 1,000 delegates from 37 countries into Storkyrkan, the Cathedral of Stockholm! It was if the centuries marched together; an-

Members of Commission of the Churches on International Affairs, World Council of Churches, meeting in Cambridge, England

cient with modern—magnificent gold crowns, scarlet robes, high pomp; side by side with simple, austere, bareheaded folk. But for the first time in history that many Christians were intent on concentrating *the mind of all Christendom* on discovering *the mind of Christ* about their *Life and Work* in social, industrial, and international matters. They formed a continuing Universal Christian Council for Life and Work, to do *together* what could not possibly be done separately. In Lausanne, Switzerland, the month of August, 1927, brought together other churchmen who met for the first time to consider questions touching *Faith and Order*. It was Bishop Brent in his opening sermon who said to the delegates: "In our hearts most of us are devotees of the cult of the incomplete—sectarianism. The Christ in one church often categorically denies the Christ in a neighboring church. It would be ludicrous were it not tragic when Christians accept Christ as supreme, they cannot but walk as companions and friends. . . . . Christ's agile feet journey to the human heart along many and diverse paths. . . . . Let us keep the purpose of unity firm in our hearts and look upon all Christians as brothers beloved. *It is thus by practicing unity we shall gain unity.*"

Thus they found that the things which held them apart were progressively less important, and the things they had in common were far greater than they supposed—one Father! one Saviour! one Holy Book! one Holy Meal! and Holy Errand! one public Prayer (when we pray say *"Our!"* and private Prayer—"that they may *all be one!*"

In 1937 two other conferences were held to continue each of these groups—*Faith and Order* meeting in Edinburgh (with delegates from 122 church bodies in 43 countries) and *Life and Work* meeting in Oxford (119 church bodies represented, from 45 countries). The following year, 1938, saw both groups sending representatives to Utrecht, in Holland, to create a *World Council of Churches*, "a fellowship of those who accept our Lord Jesus Christ as God and Saviour." Utrecht proved that this fellowship was a desire to seek together the *Una Sancta* (the one Holy Church which is the Body of Christ) through study, through ecumenical conversations, to create new spiritual traffic between denominations, and through mutual aid—for the churches soon caught in the deadly conflicts of wartime persecution and suffering, leaned on the World Council as their instrument of immediate tenderness and brotherly concern.

In 1939, a further step was a large Christian Youth Conference, held in Amsterdam so soon before war began that when these young people went home the words of their slogan "Christus Victor" became a living challenge in the frightful testing of their faith—for when the Nazi conquered France, Belgium, Holland, Norway, Denmark, they forced all Jews to wear yellow armbands, bearing the star of David. And lo, many Christian youth also began wearing those yellow armbands in each of those oppressed countries—in token of their triumphant Christ. Almost every Christian home in Holland housed a refugee. Whole towns in France passed their Jewish neighbors "underground" into Switzerland! A noble group of French Christian youth, known as *Cimade,* did valiant service for anyone in trouble, establishing huts even in concentration camps! Everywhere Christians were shot, tortured, chased out of country after country; but other Christians hid them, fed them, loved them. Precious parcels were passed into prisons, and a saying grew up, "Those ecumenical sardines were good!"

So that a word which may seem new and startling to you acquired a lovely luster in danger; for ecumenical comes from the Greek word for house, *"Oikos";* and *"Oikumene"* has always been the ancient term used for universal church councils abroad. So now it bears the warmer meaning of "the whole family of the whole church in the whole world—interracial, international, interdenominational—with a common Father, a common purpose, a common love."

In February, 1946, a further strategic step was taken in Geneva, Switzerland, when the Provisional Committee of the World Council met to plan for their first assembly in 1948; already 93 church bodies in 33 countries have joined the Council; and the singular joy in Geneva was that both defeated countries and neutral ones were also represented. Among the touching evidences of interchange was Martin Niemöller of Germany, preaching in French; Bishop Berggrav of Norway, preaching in German; Rev. Chester Miao of China, preaching in English! For this was a new pentecost—all with one accord in one place, the Spirit of the Living God knitting all hearts into his one family.

So Chloe was certainly right to warn Paul that all was not friendly in the pews of her Corinth church. And we would do well, ourselves, to chronicle for our less conscious church members the glorious new fact of modern Christendom: so that when they stand up to sing "All People That On Earth Do Dwell" they may surely notice how completely ecumenical and challenging the hymn is; and rejoice that their Methodist denomination is a member of this World Council.

Women delegates to Commission of the Churches on International Affairs: Miss Margaret Wrong, Ruth Woodsmall, Eleanor Iredale and Dr. Georgia Harkness.

HOME FLASHES

IN MEMORIAM

Miss Sadie J. Sheffer, a retired deaconess living in the Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, passed to Life Eternal on January 19, 1946. Services were held at the home, and the burial was in Williamsport, Pennsylvania. Miss Sheffer received her training at Lucy Webb Hayes National Training School, Washington, D. C., and in 1900 was appointed to the South Market Street Church, Newark, New Jersey. In 1907 she was sent to the Italian Methodist Church, Altoona, Pennsylvania, where she served for thirty years until her retirement. She is survived by two brothers and a sister, Miss Lillian Sheffer, superintendent of Lessie Bates Davis Neighborhood House, East St. Louis, Illinois.

The death of *Miss Dora Mae Feldman,* home missionary, on June 1, 1946, at De Motte, Indiana, came as a shock to her many friends. A graduate of Lucy Webb Hayes National Training School and American University, Washington, D. C., Miss Feldman served twenty-four years in the following fields: Platt Preventorium, Tucson, Arizona; Harwood School, Albuquerque, New Mexico; Ruth M. Smith, Children's Home, Sheffield, Pennsylvania; Allen High School, Asheville, North Carolina.

Miss Nellie Stevens, a retired deaconess living in Robincroft, Pasadena, California, passed away while sleeping, June 12, 1946. Miss Stevens was graduated from the Kansas City National Training School in 1913, and was in continuous service until her retirement in 1944. Her fields of service were in Detroit, Michigan; Bingham Canyon, Utah; Fairmont, West Virginia; Bridgeport, Ohio; and Salt Lake City, Utah.

Miss Cedora E. Cheney, a retired deaconess, died on June 22, 1946. The greater part of her service had been in California, her last appointment having been First Church, Oakland, where she ministered for eighteen years. The funeral was held in the First Methodist Church, San Jose, California.

Miss Adeline Peeples, a retired deaconess, died August 8, 1946, at the Methodist Hospital, Memphis, Tennessee. Her twenty-five years of service were given to girls as a worker in Co-operative Homes. Burial was in Oakwood Cemetery, Milan, Tennessee.

NEW APPOINTMENTS

Maynard-Columbus Hospital, Nome, Alaska. Dr. James Bruce Tucker has been appointed as superintendent. Dr. Tucker succeeds Dr. Thomas Morcom, who served in this capacity for ten years.

Wood Junior College, Mathiston, Mississippi. Dr. Jasper Weber has been appointed as acting president, following the resignation of Mr. Walter Russell.

BUREAU OF EDUCATIONAL INSTITUTIONS

"Many new problems, not foreseen clearly, have been confronted by the colleges of the United States, due to the economic situation following the war.

"Shortages experienced by the average citizen have been just as great for institutions of learning.

"Many more young people are knocking on the doors of the American colleges than it is possible to admit. There is a shortage in housing, shortage in classroom space, shortage in laboratory facilities, shortage in food, and shortage in teachers. In fact, there seems to be a shortage in everything except students who desire to enter those institutions.

"The end is not in sight. Even so, these institutions must not refrain from doing everything in their power to provide for this great influx of students and serve them in the very best way possible. For these men and women, and for that matter for young people graduating from high schools, if they are ever to go to college it must be now. This is their one chance. They know it, even though it is not always realized by the general public.

"Total applications from veterans for education under Public Law 346 by March 31, 1946, had reached 1,687,000. Twenty-seven per cent of those approved have already enrolled in education and training courses. The balance of more than one million represents the group from which a future demand upon the country's education and training facilities may be expected."—*From report of President E. C. Peters, Paine College, Augusta, Georgia.*

DR. MORCOM LEAVES NOME, ALASKA

The Nome Nugget—"Dr. Thomas Morcom, who for ten years has been the only civilian physician on Seward Peninsula, also superintendent of the Maynard-Columbus Hospital, is leaving Nome for the states for a much-needed rest.

"During these years Dr. Morcom has faithfully and efficiently served Nome and the outlying villages. He was always ready and willing to go when called. Numberless treks has he taken, through windstorms and blizzards, to administer medical aid to both natives and whites.

"Emergencies have frequently been whisked in from the outlying villages or from mining camps, with the doctor right on hand at the time of arrival. Often messages have come by radio, C.A.A., and Weather Bureau, from anxious teachers or nurses in isolated villages, requesting information, which was promptly given by Dr. Morcom.

"His ability lies not only in the medical field, but he has had to be the electrician, mechanic, plumber, and engineer of the hospital as the occasion demanded.

"Throughout all the busy years, Dr. Morcom has found time to participate in the improvement of the community through the church and civic organizations. His time was never his own, but he did not complain. He has influenced, encouraged, and inspired many lives with his unfailing patience, humble and dynamic personality.

"His example of service to others will long be remembered by those who knew him socially as well as professionally. We are sorry to lose this friend from our midst, but wish both Dr. and Mrs. Morcom a most enjoyable and pleasant trip to the states."

A CO-OPERATIVE CAMP

In an interesting letter from Mary Curry and Patricia Rothrock, of Central City, Kentucky, comes this story of a camp held at a near-by rural center:

"How we wish you could have been here for our camp at the Community Center. We started it Tuesday morning about 10:30 and it lasted until Thursday afternoon. We had thirty boys and girls between the ages of eleven and fifteen. The tuition was garden produce, bread, milk, or cereal, or part cash and part food. You should have seen the boys and girls coming up the hill loaded down with quilts, paper bags full of potatoes, tomatoes, and beans, and some proudly carrying a suitcase containing their clothes. One little girl brought the kerosene lamp we used in the girls' hall.

"We did our own cooking and we were greatly surprised to see how well four eleven- and twelve-year-olds could cook a meal for thirty. We had work hour every morning after morning watch, and during that time dishes were washed and lunch started on the old kerosene stove we had managed to get in working condition the week before. We had a young man who stayed with the boys and had a service the last night.

"We believe this camp was the first experience in group Christian living most of the boys and girls had ever experienced and they loved it. The boys and girls took part in the vesper and morning watch and they were thrilled with the campfire we had before bedtime. The theme was 'Followers of Jesus' and the theme hymn, 'Jesus Calls Us.' Two girls stood up one night at the campfire while we were singing 'Jacob's Ladder' and said they wanted to be Christians and followers of Jesus."

PAVILLION CHANGES HANDS

Miss Mary F. Smith, who has been at Pavillion, Wyoming, for a number of years, is very happy over the fact that this project is well on the way to becoming a completely self-supporting church. The deaconesses are now gone, and a young minister, Rev. J. R. Trimble and his family, have been appointed to Pavillion and are using the Deaconess Home for a parsonage during this year.

Nothing gives missionary women a greater sense of satisfaction than seeing one of their projects change in this way. Miss Smith has put her best in talent, energy, and love into this work, and she is very happy to see it prosper and grow.

News has come from Dr. Howard L. Elston, district superintendent, that Miss Smith left everything in perfect order, and that the library which she started has been properly dedicated and responsibility for it assumed by members of the community. He reports, too, that the people already love their new pastor and his family and are looking forward to a bright future together.

SUNNY ACRES REOPENS

Sunny Acres, Lewisville, North Carolina, is opening again with a fresh coat of paint and big plans for the coming year. Miss Hyda Heard, deaconess, is returning as head resident and will be assisted by Miss Mildred Ralston who has been at North Barre Community House, Barre, Vermont, as director of religious education for a number of years. Miss Anna Ogburn, owner of Sunny Acres, has graciously consented to superintend the farm. Altogether, prospects for a varied, interesting program are better than they have been for a number of years.

OF SUCH IS THE KINGDOM

(*Continued from page 5*)

also become our message for the task of this hour.

CONGREGATION (*reading in unison*):

We cannot leave this meeting without sending a message of love to you. It has brought great joy to be assembled here, to have the opportunity to receive messages from you after the long silences, and to know that you have been carrying on so courageously. Our hearts have been thrilled by the excerpts from your letters to our missionaries. We have been suffering in spirit, because we have known that you were suffering, and rejoice that the doors are opening so that we again have active fellowship with you.

We want to assure you that at this meeting we are dedicating ourselves anew to the cause of Christ, and are determined to do more than we have ever done to bring his kingdom upon earth. In these days when we are all looking forward and working to secure a form of world government which will bring permanent world peace, we are convinced that our World Federation of Methodist Women has a marvelous opportunity to contribute to the moral and spiritual basis for such a peace. Have we not come to the Kingdom for such a time as this?

WOMAN'S SOCIETY OF CHRISTIAN SERVICE: There is one phase of the program which has not had adequate emphasis in our society. In each of these programs the importance of financial undergirding should be given. Here comes the treasurer who will tell us of world needs.

REPRESENTATIVE OF WOMAN'S DIVISION OF CHRISTIAN SERVICE: The Woman's Division of Christian Service calls to the Woman's Societies everywhere for a deepening of the stewardship of time, service, and money. The budget represents the greatest challenge which can come to us. Did you know that:

Our budget for work in the home field is $1,735,787? (This represents part of our stewardship in providing educational opportunities for children and youth of this country, in making the city and rural areas a safe dwelling place for our children, in making sick people well in our hospitals, in providing homes for children, business girls, and our retired saints of the church—our deaconesses and missionaries, as well as providing for great new co-operative pieces of work. Let us strive toward this goal as a minimum but never cease our efforts until they become our maximum, remembering that this item would not pay for the liquor ads that appear every day before our children on radio and in the newspaper.)

Our budget for Christian Social Relations and Local Church Activities is $22,103. This represents part of our stewardship in creating attitudes and building a public mind to work on some of the great national and world issues of our day. Again this amount would not cover the amount paid by many agencies to lobby for their interests in Washington.

Our budget for Department of Foreign Work is $1,878,177. This represents part of our stewardship for the work in Burma, China, India, Japan, Korea, Malaya, Philippines, Sumatra, Africa, Europe, Latin America, and the interdenominational co-operative projects of which we are a part. Yet all of this would not pay for the cost of a battleship in time of war. In the meantime, the world cries out in its hunger and nakedness. Let us strive toward this goal as a minimum but never cease our efforts until they become our maximum.

Our budget for education and cultivation and general appropriations is $363,384. This represents part of our stewardship in sending forth the message of our work

(*Continued on page 27*)

FOREIGN FLASHES

IN MEMORIAM

Rachel Luella Anderson, Malaya, died on July 21, 1946.
Laura V. Wright, Mexico, died on August 11, 1946.

RECENTLY RETURNED FROM

Mexico: Ola E. Callahan, 831 North Sheridan Road, Waukegan, Illinois; *Japan:* Elizabeth Kilburn, The Mayfair, Germantown, Pennsylvania; *China:* Muriel Smith, 7 DeVere Gardens, Kensington, W. 8, London, England; Maude Wheeler, c/o Newman, 26002 Eshelman Avenue, Lomita, California; *India:* Anna Blackstock, 1412 Evergreen Street, Plainfield, New Jersey; Lulu Boles, Portland, Oregon; Martha Coy, 401 Livingston, Dayton, Ohio; Phoebe Emery, Baldwin City, Kansas; Ruby Hobson, Gifford, Idaho; Eva Logue, c/o Mrs. J. D. Myers, Route 6, Westminster, Maryland; Carolyn Schaefer, 1316 E. Park Street, Oklahoma City, Oklahoma; Maren Tirsgaard, 440 Marion Avenue, Aurora, Illinois; *Southern Rhodesia:* Marjorie Fuller, 7929 Bennett Avenue, Chicago, Illinois, c/o Mrs. F. E. Baker; *Central Congo:* Dorothy Rees.

RECENTLY LEFT FOR

Bulgaria: Elaine Cooper; *Philippines:* Carol Moe; *Poland:* Ruth Lawrence, Sallie Lewis Browne; *Malaya:* Freda Chadwick, Lois Rea; *Southern Rhodesia:* Beulah Reitz, Lois Pfaff, Marguerite Deyo (to study in London); *China:* Mabel Nowlin, Elizabeth Richey, Margaret Rue, Lillian Knobles, Rosa May Butler, Mary Kesler, Nina Stallings, Lorena Foster, Marion Cole, Helen Ferris, Ruth Gress, Elizabeth Hobart, Idabelle Main, Mary Mann, Pearl Mason, Geneva Miller, Laura Mitchell, Maud Parsons, Elsie I. Reik, Frieda Staubli, Ellen Suffern, Margaret Swift, Charlotte Trotter, Lucy Jim Webb, Jane Jones, Elizabeth Carlyle, May Bel Thompson, Mary L. Eide, Ovidia Hansing, Susie Mayes; *Cuba:* Mary Woodward; *Brazil:* Hellen Asher, Florence Ford; *Peru:* Esther Gene Fenner; *Uruguay:* Maylah Kress.

Africa—Marjorie Fuller, of Southern Rhodesia, visited missions in the Belgian Congo and attended the meeting of the Central West Africa Conference in Leopoldville in July. From there she accompanied Miss MacKinnon, Secretary for Africa, to Liberia to make plans for the opening of Woman's Division work in that new field. After furlough Miss Fuller will return to Liberia.

Europe—From the Woman's Society of Christian Service in Belgium comes this greeting to Methodist women: "The Belgian women meeting in Ghent, Flemish, and in Brussels, French, for Rally Day, send the members of the Woman's Division their best and Christian greetings. We had two blessed days with a service, testimonies, a message of an American chaplain, and plans for the future were discussed. We are happy to be a part of world Methodism and appreciated the saying of one of the chaplains, that he felt like at home with us, being so much alike to those of the Mother Church in America."

India—From Delhi: "One of our senior village preachers and a fine young teacher were accused of murder and put into jail where they remained in chains for six months while under trial. We were sure from the beginning that the charge was a false one fostered by the anti-Christian group that was concerned because they felt Christians were becoming too strong in that village. The picture looked very dark for a while because any kind of a witness can be 'made' with a little money. Much prayer was offered on behalf of the accused and money for their defense was raised by subscriptions from the Christians of all denominations in Delhi. April 1, when they were acquitted and released, was a day of thanksgiving. They have gone back to work in the same village without the least opposition and a considerable wave of new interest in Christianity has been aroused because of this victory. The teacher had been married only four months before his arrest so it was a sad time for his bride. They have both come through this with a deepened Christian experience and a new faith and zeal."

China—This remarkable letter from Shanghai to Miss Robinson, Secretary for China, speaks for itself: "I am sending you now through Miss Hollows this year's gift of one million dollars C.N.C. (500 U.S.) from the Woman's Society of Christian Service of the East China Conference for the Africa work. For the last four years it was impossible to send out any money and we are very glad we can now continue to have a small share in its support. We are trying our very best to push the self-support of our women's work under such financial difficulties. Otherwise we could do a little better. May the Lord bless our efforts. Sincerely yours, S. H. Tsoo, Treasurer of Woman's Society of Christian Service."

With the arrival in China of the twenty-four missionaries who sailed in August, a total of sixty missionaries of the Woman's Division have now returned to that field. They are meeting very difficult conditions of living and lack many facilities for their work. Let us hold them up in our prayers.

Latin America—Lorraine Buck has been appointed to the faculty of the new Union Theological Seminary which opened in Matanzas, Cuba, October 1. Presbyterians and Methodists co-operate in this school. Three Methodist girls entered the first class.

Lena Knapp, vice-directora of the Union Theological Seminary in Buenos Aires, starts back after furlough in November. She plans to visit en route Mexico, Central America, and northern and western South America in order to make the seminary known and secure recruits. Miss Josephine Abrams, of Whitmire, South Carolina, has been accepted for work in the seminary.

Over 6,000 people attended the opening session of the Latin-American Evangelical Youth Conference in Havana on August 5. Dr. Rycroft says: "Here was in miniature the great Protestant movement of Latin America, the visible evidence of one of the great facts of contemopary Latin-American history. Our Roman Catholic friends once said that in forty years there would be nothing left of the Protestant church in these lands. Here is the answer. The Protestant church has come to stay."

Is there a qualified young Methodist commercial teacher

who will go to Crandon Institute in Montevideo, Uruguay, to head that important department? Apply to Missionary Personnel Committee, 150 Fifth Avenue, New York 11 N. Y.

Burma—Stella Ebersole has returned and reported on destroyed properties. Every missionary residence but one in Lower Burma was destroyed or occupied by some public agency. Our schools have been badly damaged. The walls of some schools whose outward appearance was fair had been so cracked by bombs that the municipalities ordered the buildings torn down. Yet school goes on in many partially ruined buildings and enrollment is 640 in Rangoon Methodist High School.

Malaya—Della Olson, writing on September 4, gives some idea of problems of reconstruction: "The army is moving out of Crandon Home (missionary residence) this week. Much needs to be done before I can move in. All sanitary installations and bathroom floors have been removed, also every inside wall. The white ants have had their way. The fence dividing our property from the military property was destroyed, giving not only the soldiers but all other unwanted people a chance to cross our property and use our buildings. One day a huge black goat came up the steps to call on me in my office, and one evening a horse decided he would take refuge in our hall. . . . . Restoration of this property will be charged to Crusade Funds."

Philippines—Harris Memorial began its regular course in July with a fine group of girls taking courses with the men in Union Seminary in the forenoon and their own courses in the afternoon. Since the seminary is two miles away, transportation is a difficult problem. The girls ride in a weapons' carrier, purchased from army supplies. . . . . The Mary Johnson Clinic and Health Center goes on actively, averaging 1,680 patients monthly. In April, seventeen girls graduated from the School of Nursing.

Japan—As this goes to press (September 16) it is expected that Alice Cheney, Mabel Whitehead, and Mildred Anne Paine will sail for Japan on September 24. These are the first of our missionaries to be passed by Washington and Tokyo. Myra Anderson, Barbara Bailey, Gertrude Byler, Lois Cooper, Charlie Holland, Mary McMillan, Anne Peavy, Myrtle Pider, Bertha Starkey, and Dora Wagner have been passed and will sail as soon as possible. Miss Pider goes to the Woman's Christian College, Tokyo, at the special request of that Board. Japanese Christian leaders have called for the return of all these missionaries, and request that others be sent as fast as government permission can be secured. For those returning, life will be rugged. They return to bare houses. The interdenominational commission which preceded those now going have advised that every missionary bring equipment for two years and stock foods for three months.

There is no permission as yet for women missionaries to enter Korea but the Foreign Missions Conference is working on the problem and we hope the way will soon open.

OF SUCH IS THE KINGDOM

(*Continued from page 25*)

through local, district, conference, and jurisdiction channels. It needs strengthening to meet its new opportunities.

May we dedicate our powers to this great task before us.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE: O women of The Methodist Church, this series of programs offers to us the opportunity to bring before the women of the local church the great tasks which are facing us. So many times women have said to me, "I didn't know that we had all this work." A noted teacher of speech said to me recently.

An award of merit to the

PAST PRESIDENT—a pin planned especially for her. The design combines the emblem of the Woman's Society of Christian Service and a scroll with the words, "Past President." Beautiful in workmanship, lasting in quality, the pin represents a fitting tribute to an honored worker. The price of the pin (10 kt. gold) is $6 ($5 plus $1 Federal Tax); it is obtainable at

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"I do not believe that the average churchwoman sitting in the pew knows the wide interests of Methodist women. I have been amazed at the things in which churchwomen are interested."

THE CHILD

Just a Child—
A Mexican child . . . .
A Negro child . . . .
A child whose forbears blazed the trail through the wilderness to make a new land. . . . .
A German child . . . .
A Polish child . . . .
A child whose forbears held the bridge at Thermopylae. . . . .

Just a Child—
A ragged, dirty child . . . .
A hungry child . . . .
A child whose cries for bread haunt our waking hours and turn our dreams to dust. . . . .
A lonely child . . . .
A motherless child . . . .
A child who yearns for love, and home, and rest . . . .

Just a Child—
A freckled, laughing child . . . .
A curious, inquiring child . . . .
A child who looks into the future with clear, grave eyes . . . .
A healthy child . . . .
An eager child . . . .
A child who thinks of God . . . . and calls him, "Father." . . . .

Just a Child?
But more . . . .
A race in embryo . . . .
Vision of the days to come . . . .
Tears and laughter . . . .
Brain and sinew of tomorrow's world . . . .

Just a Child—
"Forbid them not . . . .
For such is the Kingdom of Heaven . . . ."
—Jane Murray

HYMN: "I Think When I Read That Sweet Story of Old."

THELMA STEVENS, *Executive Secretary*

Some Major Rural Trends and the Rural Churches*

By ARTHUR RAPER

THE present role and future possibilities of the rural churches in the United States can be seen in proper perspective only when posed against the major trends in rural life. These trends define, in a broad way, the economic and social framework within which the rural churches and all other rural organizations will need to operate. It is of basic importance, therefore, that leaders who want to help develop more effective rural churches should keep an eye on the direction and magnitude of the major rural changes.

On the basis of some years of observations in rural areas in various parts of the country, I am listing below eleven major changes in rural life which I believe to be of especial importance, and which I think rural church leaders need to face realistically.

More Mechanization and More Specialization

Farming is becoming more mechanized and more specialized nearly everywhere. The increase of machinery makes it easy and natural for farmers to specialize in the production of the farm products which they can produce and sell to greatest advantage. The proportion of farms with tractors, for instance, as shown by the census, increased from fourteen per cent in 1930 to thirty-one per cent in 1945. Nearly two-thirds of the farmers in the corn belt and in the wheat areas of the country now have tractors. It is important, however, that the cotton belt, with the fewest tractors in 1945, had shown the greatest relative increase during this fifteen-year period. Mechanization of farming is becoming increasingly widespread throughout the country.

Larger Farms

Farms have been getting larger for the past quarter century. In 1920, as shown by the census, the average-size farm in the United States was 148 acres; by 1945 the average was 194 acres.

Fewer and Smaller Farm Families

Farm families are becoming fewer and smaller as the mechanization of farming increases and as farms become larger. There has been a regular decrease of farms from census to census since 1920, when there were nearly 6,450,000 farms. This number had dropped to less than 5,900,000 in 1945, or an average decrease of over 20,000 farms a year for the last quarter of a century. The greatest decrease in farms has occurred in those most successful farming areas where machinery has been most widely introduced and farm units have been expanded most; and in the cotton South where, through the use of tractors and the reduction of the cotton acreage, the number of small farms has been decreasing. Two further considerations that need to be emphasized here are (1) that farm families are the largest in those parts of the country where fewest machines are used, where farms are smallest, and where incomes are lowest; and (2) that because of the possible general use of the mechanical cotton picker and cane cutter the greatest decrease in farm families within the next few years is almost sure to occur in these areas, and that the larger, low-income, landless families will probably leave the rural localities in greater numbers than the smaller, higher-income, landowning families.

Waning Interest in Farm Ownership

There is an apparent waning of interest in farm ownership among farmers in many parts of the country, as indicated by the rise in farm tenancy rates, and in the increasing emphasis that many farmers are placing on the ownership of the more immediate means of production—such as farm machinery and livestock—rather than in the ownership of the land itself.

More Home Conveniences

Farm homes are being equipped with modern conveniences at a rapid rate. As shown by some recent preliminary official figures, the proportion with electricity rose from less than ten per cent in 1920, to nearly thirty per cent; radios from a little over twenty per cent in 1930, to eighty per cent in 1945; while mechanical refrigeration rose from about fifteen per cent in 1940, to over thirty per cent in 1945. Central heat and home-unit freezer lockers are also increasing rapidly in areas where farm incomes are largest. The proportion of farms with telephones decreased from thirty-nine per cent in 1920, to twenty-five per cent in 1940, but rose to thirty per cent by 1945.

Fewer Farm Workers

Hired farm workers are on the decrease, especially in the corn and wheat areas, where production processes have already been most fully mechanized. The trend is in the same direction in the dairy areas, where mechanical milkers are becoming standard equipment. The total annual average of hired farm workers has been on the decline since 1910. There were 2,606,000 in 1930, and 2,312,000 in 1940, according to the census. The estimated number in 1943, despite the great emphasis on war needs for farm products was 200,000 below the 1930 figure.

More Rural Non-Farm Dwellers

People living in the open country, but not making a living by farming, are on the increase in nearly all parts of the nation, with the greatest increases occurring in sections around the large metropolitan centers, near local industrial employment even in small towns, and in scenic spots readily accessible to the public.

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*Excerpts from an address by Dr. Arthur Raper, Social Science Analyst, Bureau of Agricultural Economics, United States Department of Agriculture, delivered before the Rural Seminar leaders at DePauw University, Greencastle, Indiana, July, 1946. This seminar was jointly sponsored by the Department of Christian Social Relations and the Bureau of Town and Country Work of the Woman's Division. Seventy-five persons were in attendance, and studied for two weeks problems and programs related to "Rural Community Living and Changing Social Frontiers."

Townward Shift of Rural Group Activities

With the coming of automobiles and good roads an increasing proportion of the group activities of farm people center in the towns, and as time passes the center of these activities is likely to shift from the small town to the larger one. The proportion of farm families with automobiles rose from thirty-one per cent in 1920, to sixty-four per cent in 1945, the farm families located on an all-weather road from twenty-three per cent to fifty-nine per cent, according to preliminary official estimates. The townward shift of the farm families' activities are especially noticeable in matters related to business and recreation.

Expanding Public Services and Outside Contacts

The rural people in the nation in the past quarter-century or so have been the recipients of numerous new public services, such as those provided by the Agricultural Extension Service, Farm Credit Adiminstration, Soil Conservation Service, Farm Security Administration, and other agricultural agencies. There have also been established welfare programs, including old-age assistance and aid for dependent children, and public health activities have been generally expanded.

More Co-operative Effort

Co-operative effort among farmers is on the increase in nearly all parts of the country. Farmers are buying an increasing proportion of their supplies through co-operative stores, and also are marketing more of their farm products co-operatively. The volume and range of farmers co-operatives are great. In 1943, as shown by recent figures of the Department of Agriculture, approximately 3,000,000 farmers were members of co-operatives, and an additional 500,000 nonmembers participated in them.

Increased Unity Among Rural People

There is evidence of a marked trend in the direction of greater unity among rural people in most parts of the country as reported by trained field observers. In those extensive areas, for example, where there are significant European nationality groups, the local people, especially the younger groups, usually seem to take a real satisfaction in the erasing of old lines of demarcation. Except for some of the oldest people, most of them look upon it as an accomplishment when the last foreign-language newspaper in the county goes out of business, and when the last foreign-language church service is held. Many of the people, too, speak proudly of the greater degree of neighborliness between nationality groups, and of the increasing intermarriage. On the West Coast, where population elements are still in something of a state of suspension, with old-line Americans, Mexicans, Orientals, and Negroes often holding themselves aloof from each other in social matters, there are clear evidences in many places of more understanding and willingness to work together in matters pertaining to employer-employee relations and working conditions. In the South, where whites have long constituted a distinctly dominant element, there is an increasing tendency for the Negro group to be included in activities designed to improve the basic community services such as health and general public welfare.

The Relation of Rural Trends to the Rural Church

Each and all of these eleven major rural trends should have especial meaning to church leaders as they plan for the operation of their churches now, and in the future. Realistic programs can be developed if the rural churches will relate their activities to rural conditions as they are, including the basic changes that are taking place. The eleven major trends mentioned above have all sorts of implications in terms of the size and location of rural churches, the type of programs that would likely be most successful, the relationships that might be worked out between the religious groups in a locality, the need for a ministry that is well-trained and genuinely interested in rural people, and so on. There are many hopeful implications in the basic rural changes that are occurring, such as the greater co-operation and sense of unity that seem to be developing among rural people. Then there is the fact, for example, that farm people are becoming more urbanized and more money-minded, which might well be the basis for farm people and urban dwellers to gain a greater insight into their mutual interdependence. The increased use of machinery, too, has real meaning, for while it reduces the number of farm families in an area, it makes it possible for the farm family to do more of its own work, and to increase its income. It is of importance, too, that farm people and rural church leaders recognize the meaning of the psychological adjustments that farmers, as a group, are making to their waning numbers in a civilization that has long put great value upon expansion.

A Continuing Task

It should be a real consolation to all of us that the time has at last come when people generally do not need to work all the time in order to have the necessities of life, that by the use of our machines and production organization we, as a people, can now produce what we need with a moderate amount of work. This leaves us time and energy for the development of our latent possibilities, and to put our house in order. We can restore our land, conserve our forests, build comfortable houses, maintain adequate medical programs and all the rest—*if* we can become increasingly effective in distributing the goods and services which we already know so well how to produce.

Rural church leadership, perhaps, needs to face realistically the major trends that are taking place in American rural life. If this is done, ways can be found to conserve many of the traditional values which farm people cherish, while at the same time giving rural church leaders a clearer vision of the kind of rural churches that are needed to be of most service in the future.

Rural Seminar leaders at DePauw University, Greencastle, Indiana, July, 1946

CHILDREN'S WORK

RUBY VAN HOOSER, *Secretary of Children's Work*

AN OPEN LETTER TO THE PRESIDENTS OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

WITH the programs of the Woman's Society of Christian Service for 1947 centering around the theme, "Of Such Is the Kingdom," the work of the church with children will loom large in the thinking and planning of members of the society during the next twelve months. As the needs of boys and girls the world around are held in mind, it is clear that, as these needs are met, and as children strong in body, mind, and spirit are able to enter into their heritage as members of the world family of God, a contribution will have been made to the future that cannot be measured.

One of the persons who is charged with special responsibility on behalf of the work with children and one who has a wide field of service to them before her is the secretary of Children's Work in the local society. *So far, however, less than one-half of the societies have elected a person to fill this office.* With the theme of the program the society for 1947 in mind, and with the call of the Crusade for Christ for two hundred thousand *new* teachers in the church school also before them, the Executive Committee of the Woman's Division of Christian Service, at its meeting in New York City, September 16, 1947, took the following action:

"In view of the fact that one half of the local Woman's Societies of Christian Service have not yet elected a secretary of Children's Work,

"It is recommended (1) That the office be filled at the approaching election of new officers. (2) That the person chosen for this office have, when possible, experience in the teaching of children, and that she be one who works in close connection with the church school."

The secretary of Children's Work on the one hand works with children and their leaders in the church school as a recognized member of the council of children's workers. On the other hand she helps to bring before the Woman's Society the work that the children's division in the church school is doing, and the ways in which the members of the society may help to make the work a richer and more meaningful one. At times she also makes known to the society ways in which their service to boys and girls in the community is needed, and calls special attention to matters relating to the welfare and Christian training of children in countries abroad. Her work, therefore, deals with the world's children, because as the boys and girls in one church and community are helped, the welfare of all is strengthened.

Has *your society* elected a secretary of Children's Work? If it has not yet done so, won't you and those who make up its membership see that this office is filled when the elections of officers for 1947 take place? By so doing you will render a large service to the children in your church, and you will be taking one of the steps that will greatly enrich the study of the theme, "Of Such Is the Kingdom."

Sincerely yours,

Ruby Van Hooser

MY TRIP TO ALASKA

(*Continued from page 9*)

tells me that she is also ready for her first flight.

We have been very fortunate to secure the services of Mr. L. C. Wright as business manager of the hospitals. Mr. Wright was formerly with the USO in Seward, and upon the close-out of this work was able to accept the invitation to become the business manager.

Lavinia Young Wallace Mission, Nome

Dorothy Russell returned to Nome last year as the director of religious education of our Lavinia Young Wallace Mission. As we would walk along the streets of Nome she would compare it with the earlier days when she was there before. "What is the difference, we asked her." She replied: "I came to Nome when the old town was still here, just as it had been in the gold rush days. In '34 came the big fire that took most of the town. The place saw many changes in this town on the Bering Sea. And now there are many more. The march of time and progress and more recently the Army have seen to that. It used to be that only two or three homes had bath tubs. Now quite a number have them. There used to be about a thousand people in the town and they were about equally divided between the whites and Eskimos. Now there are about twenty-eight hundred and the natives are in the majority. Drinking has increased materially (as it has all over Alaska) and that complicates our difficulties, especially with the native group.

"I find other things different and some of the former problems intensified. Our people need a good deal of work done with them to bring them back to the church for drink has been the cause of many of them drifting away. There is much to be done with the boys and girls."

Nome is not an easy place to work but it is challenging. The clubhouse occupied during the war years is now being redecorated and we anticipate a vigorous program there under the leadership of Miss Russell.

Maynard-Columbus Hospital

We arrived in Nome just at the time when there was a discussion about the possibility of our Woman's Division erecting a new hospital in Nome. This is certainly very much needed and there is great interest from the standpoint of the community. Dr. Thomas R. Morcorm, who has served the institution so faithfully for ten years, has left the work because of health reasons. Dr. Bruce Tucker and delightful family have recently come to Nome to serve in the hospital. Appreciation for them was expressed on every hand by the citizens of the community. Mrs. Tucker was very much interested in the teen-age problem and is lending her assistance to Rev. Murlin Day in plans for a community program.

Our last stop in Alaska was at Metlakatla on Annette Island. This was a strategic base during the war. We remember so vividly the expression of surprise on the face of the tourists and cannery workers aboard the "SS Baranof" as they came into the lovely church in Metlakatla. Walking around the well-erected boardwalks of this community, they listened to the chimes in the church which were played by the Tsimpshean Indian organist. "Abide With Me" and "Softly Now the Light of Day," could be heard over the island. It spoke to me of all the opportunities of the church in Alaska and of the challenge of service in this area.

WORLD PEACE AND THE WORLD FEDERATION OF METHODIST WOMEN*

By MRS. H. W. B. DETWILER

IS THERE any more practical meeting than this one on the World Federation? I mean *practical* in every sense of the word. We cry "Peace" and with the Methodist women that encircle the world there lies the greatest means of peace. On a piece of Baptist literature which recently crossed my desk I found this title, "Do We Want the Kingdom?" Do we women, really want the kingdom? A Christmas month meeting for our loved Woman's Society—"World Peace and the World Federation of Methodist Women," our topic!

The devotions for the month tie in so very closely with the theme, look at the Scripture, "That they all may be one"—St. John 17:20. The last of the beautiful crosses is the "Cross Triumphant." The Star of Wonder—symbol of the first Christmas is surely akin to a "Cross Triumphant."

Read very carefully the entire material, so beautifully written by Mrs. Nicholson.

I. INVITATIONS: (1) A narrow strip of construction paper made as a bookmark—with a small symbol of the December cross drawn at the top; time, date, place. (2) Stars, trees, and candles are always lovely Christmas invitations. A tree is particularly good this year on which is printed "How does a tree represent—The World Federation or what are the fruits of the World Federation?" (3) A brief note written or printed by the vice-president on a shining Christmas card, explaining the World Federation would make a cordial invitation.

II. ATMOSPHERE: (1) Almost every *World Outlook* and THE METHODIST WOMAN for the past two years, and then some, will help you! Make a poster with the pictures of the countries or nationals which the thirty-five units of the World Federation include. (See, for example, THE METHODIST WOMAN cover, July-August, 1946; *World Outlook*, July, 1946, page 25; and literally dozens of pages where you may find other pictures.) (2) Either *circles* or individual women might start scrapbooks on the individual unit, and display them at the December meeting —this ought to arouse interest in each unit for the year. (3) If a luncheon or an international dinner meeting is held, have hostesses dressed and tables decorated to represent as many units as possible. (4) If program is presented as "Tree of Life with Fruits to His Glory," each table might be symbolic of one of the "fruits"—evangelism, medicine, etc. (5) It would seem of real value to me to use maps showing the thirty-five units under which might be a candle burning, typical of light brought into the darkened places of the world. (6) For a platform decoration, cheesecloth dyed blue—on which paper stars are pasted—will form an excellent Christmas background. In the foreground, a few evergreens will make a fine setting for the presentation of the World Federation topics. (7) On page 6 of THE METHODIST WOMAN for June, 1946, you will see how effectively the committee at the Assembly used the cross, two trees, and the light-blue drape with some of the shining blue and white commercial floss. On either side the missionaries were seated.

III. PROGRAM: There is so much excellent material for this meeting that I can only refer you to its source. (1) Our *Program Book* itself is a precious treasure to add to your library. Anyone of the *subheadings* might be used as an entire program. Why not present "China" and "India" as living pantomimes? (See pages 119-121, *Program Book.*) (2) The whole program might be presented in a clever question and answer form: "What is the World Federation?" "How many units are there?" 'What part have we as Woman's Division of Christian Service?" "When are the meetings held?" "What are the fruits of 'The Tree of Life'?" "What connection does 'the smallest coin' of the realm hold with it?" Refer, if you will, to page 8 of THE METHODIST WOMAN, June, 1946. (3) *Be sure* to send for enough copies of the free pamphlet, *She Caught a Vision*, by Dr. Helen Kim. This tells the early dreams of the federation. This might be used as a dialogue, monologue, radio broadcast, or by a reader and pantomime. (4) The *Assembly Bulletin* is full of thrilling material. Do you not love the beautiful gifts described in "Three Kimonos and an Obi" on page 28, *Assembly Bulletin?* Also see the articles "WSCS on the Air" and 'Women in Tomorrow's World." (5) Perhaps you would enjoy this meeting in the form of a consecrated study group. How stimulating it would be to sit with women and discuss 'Suggested Activities" (pages 123-24), *Program Book* (I do know some groups who would thrive on the sheer thrill of doing such a study). (6) *The Annual Report* for this year (pages 219-23) is full of real thrill for the interested woman. (7) Mrs. Gamewell's story of *The Chinese Home Missionary Society* (purchased from Literature Headquarters; 3 cents each) is fragrant with the World Federation. (8) Refer to June, 1946 THE METHODIST WOMAN (page 25). Mrs. Mills has lifted up excellent suggestions to the vice-president which you will want to use.

How tremendous is such material—"to know Him and to make Him known." This is truly our part for Christmas meeting, 1946.

IV. FELLOWSHIP: Certainly your Fellowship Committee will want to wear lovely costumes representing our sisters in the other units. You may borrow from missionaries or rent from the "World Wardrobe." (The Costume Bureau, 740 Rush Street, Chicago 11, Illinois, will be a help to you; write Miss Wilson and ask her for a catalogue.)

Very simple sacrificial refreshments ought to be served at such a gathering.

P.S. If you are anxious for your women to be ready for our Stewardship Year and a Pledge Service in January, be sure and have ten minutes allowed for someone to give *The Christmas List* (purchased from The Lutheran Board, Muhlenburg Building, Philadelphia, Pennsylvania, 10 cents).

Why not give each woman the little folder called *Personal Growth in Christian Living* as a parting *Christmas gift?* (Purchase from Literature Headquarters; 25 copies, 10 cents; 50 copies, 15 cents; or 100 copies, 25 cents.)

Will any of you who use the December program, and can find just a minute, please write me of any action resulting from your meeting? The Standing Committee on the World Federation would so appreciate it.

* Program suggestions for December.

Announcing Publications

1947
PROGRAM FOR ADULTS

"Of Such Is the Kingdom."

(Our stewardship for the children of the world.)

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CALENDAR FOR 1947. Includes the program topics for each month with space allotted for the necessary general information pertaining to the entire program of the society. 5 cents each; 25 for $1.00; 50 for $1.75.

OFFICERS' LETTER FILE, 1947. A folder containing a personal letter from each officer of the Woman's Division of Christian Service directed to the corresponding officer in the local society setting forth the working plans for attaining the goals. A "must" for every society in planning the year's work. 25 cents.

A GUIDE. Duties of officers and standing committees; information on how to organize; how to conduct a meeting; plans for circle or group meetings; constitution and by-laws for local, district, and conference; and organizational chart of the Woman's Society of Christian Service. 15 cents.

RECORD AND REPORT BOOKS. Local, District, Conference. Each, 35 cents.

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APPROVED STUDIES 1946-47

Theme: India

For adults:

INDIA AT THE THRESHOLD. By L. Winifred Bryce. cents.

DISCUSSION AND PROGRAM SUGGESTIONS FO ADULTS ON INDIA. By Ruth Ure. 25 cents.

Theme: The Christian and Race

For adults:

PORTRAIT OF A PILGRIM: A Search for the Christian W in Race Relations. By Buell G. Gallagher. 60 cents.

DISCUSSION AND PROGRAM SUGGESTIONS FO ADULTS ON THE CHRISTIAN AND RACE. By Hora W. Williams. 25 cents.

Theme: The Christian and Beverage Alcohol Problem

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A PACKET. 50 cents. Contains leaflets especially designe for the study of this problem along with a guide for th leader.

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For adults:

CHRISTIAN MOTIVE AND METHOD IN STEWARDSHI By H. B. Trimble. 60 cents.

For Your Church School of Missions

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